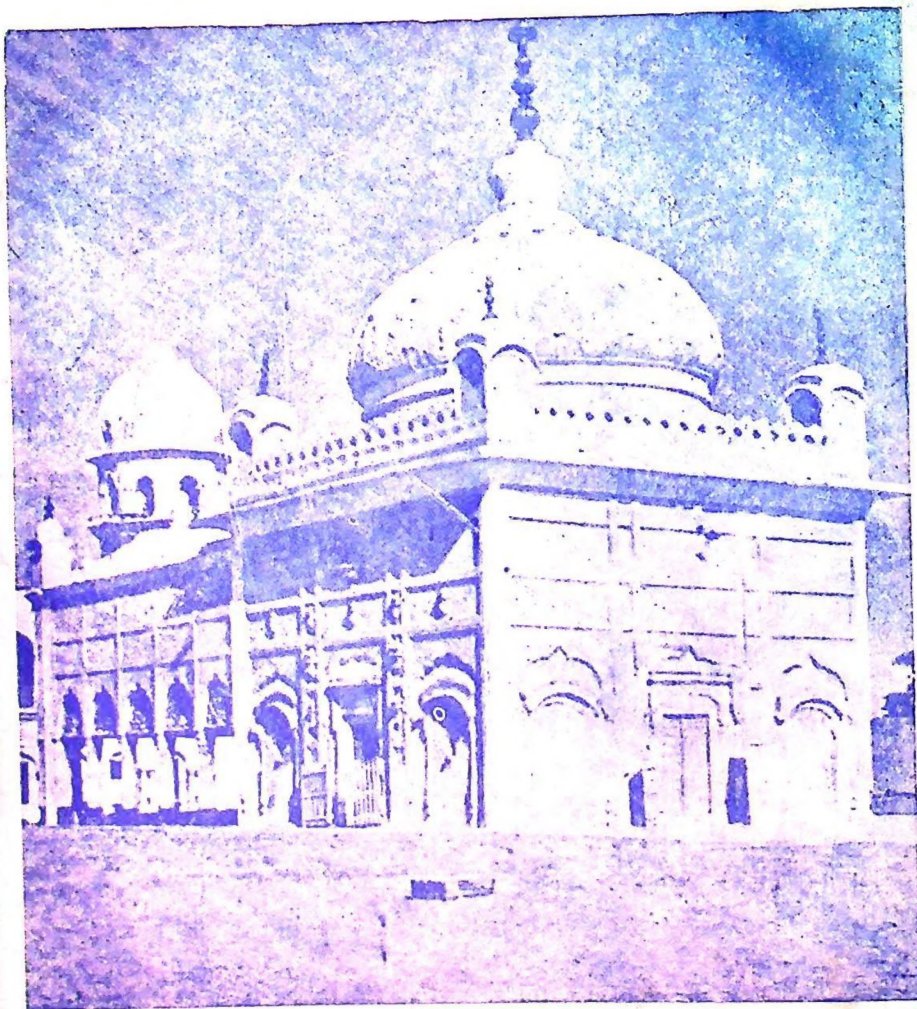


SIKH SHRINES IN INDIA & ABROAD



GURUDWARA NANKANA SAHIB

HISTORIC COLLECTION OF RARE PHOTOGRAPHS OF 500 SACRED GURUDWARAS
WITHIN INDIA AND ABROAD ALONGWITH FULL DESCRIPTION.

THE COMMON WORLD (PUBLICATION)

16-A-230, FARIDABAD—INDIA

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BY

JOGINDER SINGH SAHI (JOURNALIST)

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S.INDERJEET SINGH JI

I feel greatly honoured to present my book "SIKH-SHRINES-IN INDIA & ABROAD," to S. Inderjeet Singh Chairman Punjab & Sind Bank. I feel more Propitious to tell that this is the desire of millions of Sikh, living in the foreign countries. I went abroad to get the photos and biographical sketches of Gurudwaras, and contacted famous Sikh leaders of those countries. I was astonished to know all people who came in my contact respect S. Inderjeet Singh. They respect Sardar ji as a unique Philanthropist of Sikh community who has given a new shape to Dharam-Parchar on constructive lines. His active participation during 300th Martyrdom Anniversary of Guru Tegh Bhadaur is eulogized galore. In my opinion whole Sikh community excogitates S. Inderjeet Singh as uncrowned King of Million of hearts. I feel privileged and honoured in presenting the book "Sikh Shrines In India & Abroad to S. Inderjeet Singh & pray to Satguru to bestow long happy & healthy life to Sardar Sahib to lead the destiny of Sikh community dedicatedly and selflessly.

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PREFACE

Many of us might not have got the opportunity of having visited all the sacred Gurudwaras with in country and abroad, yet all have this as a life time ambition. Ofcourse there is no substitute to personal visit and DARSHAN, still this historic collection both in photos and references will be worth comendation. This illustrated book in all words will prove to be effective substitute and will take you to those far off sacred places, where you wish to be.

This book will also help to the foreigners and non Sikh visitors who used to come to see the Gurudwaras in India and even other travellers who go abroad. I have given the photos and reference region and countrywise for the benifit of the readers.

I heartily acknowledge the interest of all my learned well wishers namely, S. Inderjit Singh Chairman Punjab & Sind Bank, S. Tirlochan Singh Sarna, Raja Inder Singh, S. Gurcharn Singh Grover, S. Didar Singh S. Harmanjit Singh, S. Joginder Singh S. Santokh Singh, Om Dutt Shori, and S. Aya Singh.

I express my sincere gratitude to S. Kuldeep Singh of M/s. Simla chemicals (P) Ltd. Delhi, makers of perfumed Hair fizer "SIMCO" wordly known. For his PRELIMINARY encouragement to start with and to S. Jaswant Singh Sarna also for the completion of this book. I am also very much thankful to my well wisher abroad S. Gurcharn Singh, S. Sangat Singh, S. Bhagwan Singh S. K. S. Thakral, S.T. Singh, S. Harbhajan Singh S. Pritpal Singh Bajaj, S. Mukhtair Singh, S. Pritam Singh S. Kehar Singh all from Singapore. and management committees of Siri Guru Singh Sabha Bangkok and of Gurudwara Karte Parwan Kabul, Jallalabad Afghanistan and Tehran (Iran).



JOGINDER SINGH SAHI

GLOSSARY

Akhand Path

Non stop recitation of whole Guru Granth Sahib (Holy Book) for 48 hours.

Amrit

Baptism

Amawas

Dark moon day.

Baisakhi

Birth day of Khalsa.

Diwan

Congregation.

Dukhniwaran

That ends suffering.

Darshni Deorhi

A room in front of Gurudwara.

Gurmukhi

(Punjabi) Language in which Holy Book is written.

Gaini

A learned person.

Granthi

Priest.

Gurpurbs

Birth and death day of Gurus.

Gurudwara

Temple.

Langer

Free Kitchen.

Panj Pyaras

Five beloved Sikhs

Khalsa

A baptized Sikh

Kirtan

Song of Praise

Sangat

Assembly of worshipers

Sangrand

First day of every Month

MOOL MANTAR

The conception of God, WAHIGURU, is given by Guru Nanak in the begining of JAP JI. It is called Mool Mantra' and every Sikh is expected to learn it by heart.

EK ONKAR

SATNAM

KARTA PURKH

NIRBHAU

NIRWAIR

AKAL MURAT

AJUNI SWAIBHANG

GURPARSHAD

GURUDWARAS ?

In this memoir an attempt has been made to describe the Sikh Gurudwaras in the world. These Gurudwaras fall in two distinct categories. (1) Those specifically associated with the Sikh Guru and (2) those held sacred for others reasons. Each category of the Gurudwaras has been arranged area and country wise with full description and photos.

A place of worship is called a Gurudwara. We believe it as a house of God; the house of the Guru, where the Guru dwells. According to the Sikh faith the prayer can be offered any time and any where, a Gurudwara is built particularly for congregational worship even a very small number of devotees settled at any place and any where in the world would generally built a Gurudwara to get together for religious purposes. The building could be as simple as a temporary shack depending on the resources of the local community but the Sikhs have crossed all the limits and they have built innumerable beautiful and imposing Gurudwaras all over the world. In India most of the important shrines are connected with the ten Gurus and are great centres of pilgrimage. It is expected of every Sikh that he should go to the Gurudwara daily and join the Sangat for prayer.

In the Gurudwara Siri Guru Granth Sahib draped in the fine raiment is placed on a palanquin, often flower bedecked and under a canopy. The devotees as they come kneel before the Granth Sahib bow the forehead touching the ground; place a small offering and take their seat on the floor. The morning service begins before dawn with the singing of hymns from Siri Guru Granth Sahib the holy book. After the Kirtan entire congregation stands with hands folded and the priest recites the Ardas, seeking the grace of God for the good of all mankind. At the end 'Parshad' or sacrament, generally a preparation of wheat flour Ghee and sugar is distributed. The Gurudwaras are open to all castes and in the house of God every body is equal, irrespective of their worldly status. Head is to be covered as a mark of respect to SIRI GURU GRANTH SAHIB while visiting the Gurudwara. Shoes, smoking liquor and other intoxicants are not allowed.

Important Gurudwaras run a GURU KA LANGER (free kitchen) for the visitors. Free kitchen was first started by Guru Nanak Dev first Guru of Sikh faith at Kartarpur now in Pakistan, but the third Guru Amar Dass made it obligatory for one coming to meet him. It is learnt that Emperor Akbar once had a chance to take his meal in the free kitchen. It is important to mention that the food is traditionally vegetarian.

A Gurudwara is not just a place of worship but it is a social institution as well for the Sikh community. Some big shrines have large incomes and properties attached to them, several educational and other institutions are run with the help of these funds. Most of the important Gurudwaras are managed by S.G.P.C, a statutory body elected from the members of the community, whereas other Gurudwaras have local elected members. It is also important to mention here the community had to undergo great suffering to acquire the control of these Gurudwaras in its own hands. Previously these Gurudwaras were managed by the MAHANTS and they were treating those as their personal property. A movement for the reform of the Gurudwaras was launched. The British rule backed the MAHANTS. Therefore a nonviolent campaign had to be launched by the Sikh particularly in Amritsar and Nankana Sahib. Several people laid down their lives in the struggle but the movement succeeded. A Gurudwara can be spotted from a distance by the yellow triangular flag hoisted from a pole in the compound. The flag is called NISHAN SAHIB. The temple has entrance from all sides. Many temples have a deorhi with a high gate. From the deorhi one gets the first glimpse of the sanctum sanctorum. In some of the Gurudwaras we can see Mughal style architecture.

Guru Nanak (1469—1539)

Guru Nanak first Lord of Sikh faith son of Mehta Kalu Chand, a Khatri of Bedi subcaste and Mata Tripta was born in 1469 A.D. at village Talwandi in shekhupura district (Pakistan) known as Nankna Sahib. In 1488 A.D. at the age of sixteen, he was married to Bibi Sulakhni daughter of Lala Mool Chand. He has two sons Siri Chand and Lakhmi Chand. Kalu Chand tried to introduce Nanak to business but in vain. He worked as a Manager of Modi Khana under Daulat Khan Lodhi at Sultanpur for about 17 years. Lord travelled extensively over the whole of India, and visited Ceylon, Afghanistan, Persia, Turkistan, Maca, Medina and Baghdad etc. His preaching was intensely monotheistic and largely directed against the pretention of priestcraft. He believed in universal toleration through which he sought to bring Hindu and Muslim together. NANAK combined the best idea of preceding reformers. He believed in transmigration of soul and its final dwelling in bliss. He earnestly felt that religion was for the service of mankind and not mankind for the service of religion. In the later days of his life he settled down at Kartarpur on bank of river Ravi in (PAK) and died there at the age of 70 leaving behind an army of zealous and admiring disciples.

Guru Angad Dev (1504—1552 AD)

Guru Angad earlier known as Lehna, was son of Lala Phero Mal and Mata Sobhar Devi in Ferozpur District. Once while going to Devi at Kangra he went to pay visit to Guru Nanak. He was deeply impressed by the Guru and became his devotee. He served the Guru with utmost devotion. Guru Nanak appointed the simple and sincere Lahana as his spiritual successor in preference to his own sons and named him Angad. He introduced GURMUKHI. Guru Angad was married to Bibi Chimi of Khadur village in Amritsar district, where he finally settled. He had two sons Dasu Ji and Dattu Ji and one daughter. Guru Angad was died at the age of 48 years. He appointed Amar Dass an assiduous follower as his spiritual successor in preference to his own sons.

Guru Amar Dass (1509—1574 AD)

Guru Amar Dass son of Tej Bhan a Khatri of 'Bhalla' Gotar was born in 1566 at Basar in Amritsar district. He served Guru Angad so devotedly that the Guru appointed him his successor. Guru Amar Dass spent much of his life in village Goindwal close to Khadur Sahib and died at the age of sixty five after serving the faith for twenty two years. Guru Amar Dass had two sons and one daughter. It is said that for his great love for his daughter and for the services of her husband, Guru Ram Dass appointed his son in Law as his successor in preference to his own sons.

Guru Ram Dass (1534–1581 AD)

Guru Ram Dass was born in (1534 A.D.) at Chuna Mandi Lahore (PAK). He married Bibi Bhani daughter of Guru Amar Dass and settled at Goindwal Sahib with his father in law. On the death of Guru Amar Dass he succeeded him as a fourth Guru. It is said Akbar 'Badsha' bestowed a piece of land upon the Guru where the later started construction of sacred tank and temple known to day as Golpen temple. He died in 1581 A.D. after serving the Sikh faith for seven years and was succeeded by his son Arjun Dev Ji.

Guru Arjun Dev 1563–1606 (AD)

Guru Arjun Dev the youngest son of Guru Ram Dass was born in 1563 A.D. and succeeded his father in 1581. Guru Arjun Dev started reforms in Sikh religion, and selected Amritsar as the centre of the Sikh community. He completed the construction of sacred tank and temple started by his father. Guru Arjun Dev Ji compiled and arranged the writing of his predecessors under the title of Adi Granth. It is said when Prince Khusru revolted against his father Emperor Jahangir. The Guru helped the Prince not only with his blessings but also with money. Khusru was later defeated and captured. Prithi Chand the elder brother of Guru Arjun and Chandu Lal Diwan of Lahore, to whose daughter the Guru had refused to betroth his son, exploited the situation and exaggerated the part played by the Guru in inciting Khusru's revolt. The Emperor ordered that the Guru case be decided in accordance with the YASA the law of changez Khan. The Guru was fined two lakhs which he refused to pay. The Guru had to under go great rigours and hardships at the hands of Diwan Chandu Lal and at last died in June 1606 A.D. According to the most popularly accepted account of his death by the Sikhs the Guru obtained permission to take bath in the river RAVI and disappeared miraculously. When he dived in the stream.

Guru Hargobind (1595–1645 AD)

Hargobind, the only son of Guru Arjun Dev, was hardly eleven years of age when his father died 1606 A.D. Guru Hargobind had not only to put with the Mugal Emperor but to face his uncle Prithi Chand who was constantly plotting against him. Above all, the bitterness caused by the incident of confinement and death of Guru Arjun was already there. Confronted with this situation the 6th Guru thought that the only honourable course left for him was to restore to arms with a view to infuse martial spirit in his followers. The Guru introduced the practice of hunting and laid much emphasis on military training. He attired himself in martial dress, and carried two swords as emblem of leadership, both spiritual and temporal. He also gathered all the paraphernalia of royalty around him i.e. a stable of eight hundred horses, three hundred mounted followers and a body guard of sixty men equipped with matchlocks. In the begining he had cordial relation with Jahangir, and once arrested and confined in the Gwalior Fort. Guru Hargobind had very cordial relations with some of Muslim saints. He had Muslim officers in his army. He died at Kartar pur in 1645 A.D. leaving behind five sons. Guru appointed his grandsons Har Rai as his successors.

Guru Har Rai (1631—1661)

Born in 1631, Guru Har Rai son of Bhai Gurditta, son of 6th lord Guru Hargobind succeeded his grand father when only fourteen years of age. He was peace loving man and is said to have good relations with Dara Shikho the eldest son of Emperor Shahjahan. During the war of succession. When Dara was fleeing towards the Punjab, Guru Har Rai is said to have checked the troops of Aurangzeb in order to give Dara time to flee. After the execution of Dara in 1659 A.D., Aurangzeb summoned the Guru to Delhi for an explanation. Guru Har Rai however, did not go in person and instead sent his eldest son Ram Rai to explain the matters. Guru Har Rai died at Kartar pur in 1661 A.D. leaving two son. Before his death he nominated his younger son Har Krishan a child of six years as his successor in preference to his elder son Ram Rai.

Guru Harkrishan (1656—1664 AD)

Guru Harkrishan, younger son of Guru Har Rai became Guru in 1661 A.D. when he was about six year old. But Ram Rai, his elder brother, who was at Delhi did not favour this succession. A dispute arose among the rival claimants for the Guruship and the issue became so serious that it was finally referred to the Emperor Aurangzeb, who summoned Guru Harkrishan to his court with the intention that the two brothers should decide the issue. Aurangzeb was so much struck with Guru Harkrishan's intellect and power of observation that he decided the Guruship in his favour. But the young Guru before leaving Delhi was attack by small pox and died in 1664 A.D.

Guru Tegh Bahadur (1662—1675 AD)

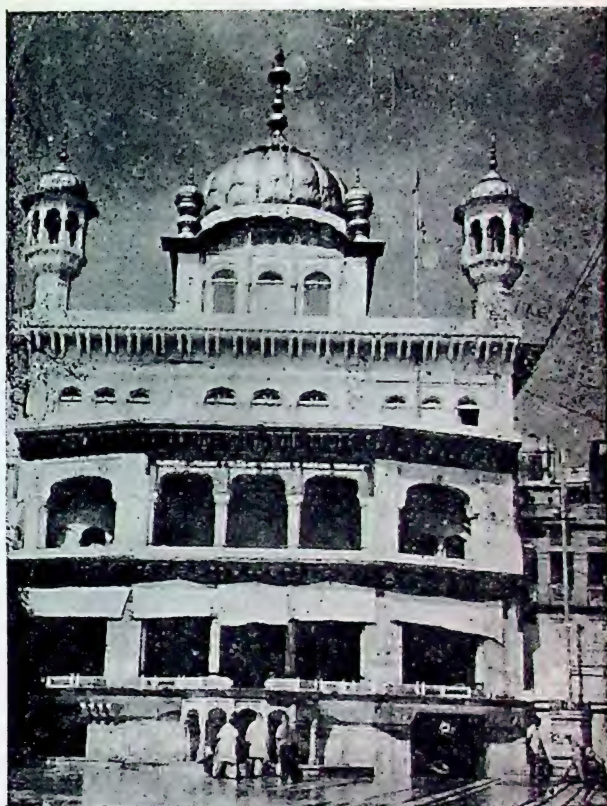
Guru Harkrishan at the time of his death, is said to have alluded that his successor would be found in a village called Bakala now called Baba Bakala on Amritsar Jullundur road. He was the youngest son of Guru Hargobind Jee. Guru Tegh Bahadur Jee was married to Matta Gujri daughter of Lal Chand of Kartar pur in Jullundur district. On becoming Guru he left Baba Bakala and settled at village Makhawal (Anandpur Sahib). After some time accompanied by his wife, Guru Tegh Bahadur went on pilgrime to Patna, where tenth Lord Guru Gobind Singh Jee was born. Guru Tegh Bahadur was beheaded in 1675 A.D. in Chandni Chowk at Delhi by the orders of Aurangzeb. It is said Guru was summoned before the Emperor who asked him to perform a miracle in proof of his divine power which he exercised as the head of the Sikh. The Guru is said to have answered that the performance of miracle incurs God's wrath and that the duty of man was only to pray to his Lord. There upon he was beheaded. Around his neck it was found written 'SAR DIYA SIRR NA DIYA'

Guru Gobind Singh (1665—1708 AD)

Guru Gobind Singh born at Patna in 1665 A.D. He was only ten years old when he succeeded his father. Guru Gobind Singh spent his early life in retirement in lower hills of the Punjab occupying himself in hunting studying history, Sanskrit and Persian literature and military science. After the martyrdom of Guru Tegh Bahadur tenth Lord felt the necessity of raising a strong force. He renamed the Sikhs as Khalsa. The pure. The Khalsa worship Akalpurkh (God) only, pay homage to the Guru Granth alone; be free from caste prejudices and take baptism of nacter stirred with a dagger. For unity and single ness of purpose amoung his followers he introduced and made compulsory the use of KES, KIRPAN, KACHHA, KARA. KANGA known as five KAKAS. He adopted the specific surname of SINGH (Lion). He resided at Anandpur Sahib where large numder of Sikh warriors gathered around him.

His first encounter how ever, was with the Hindu Raja sof the adjoining hill states who fearing the rising power of the Guru had made an alliance against him. In the fierce battle the hill Rajas lost the day. More battles followed but every time Guru Jee gained the victory over the combind forces. After repeated attempts Hindu Rajas succeeded in persuading the Emperor to despatch a powerful contingent for the submission of the Guru. The Guru leaves the Anand pur after being received the solemn pledge from Mugal and Hindu chiefs. But Guru was attacked again while leaving the fort. His two younger sons and mother are said to have been captured and later boys were put to death and their mother died in a BURJ, where she was kept. Elder sons died heroically fighting with the enemy at Chamkaur. At last Guru Jee reached Talwandi Sabo and from where he left for Nanded and died there in 1708 A.D. Before his death called for his disciples and gave his last injuction. Hence forth the Khalsa were enjoined to look upon Siri Guru Granth Sahib as the living Guru as no new Guru was to come after him.

Five Seats of Sikh Authority



Gurudwara Siri Akal Takhat Amritsar

TAKHAT is a Urdu word which signifies Throne. The great 6th Guru wanted to metamorphose his community and transform his disciples into warriors, to stand the onslaughts of muslim imperial fanaticism. After the martyrdom of 5th Guru Arjun Dev, he took a momentous decision to declare the historical seats of temporal authority as the sacrosanct Akal Takhats.

Akal means which does not die and Takhat connotes Throne, so AKAL TAKHAT means seat of God. The commands issued from the Akal Takhats in the form of Hukam – namas are the last word for the sikhs who accept them as the will of the Omnipotent. A 'saropa' robe of honour, conferred at Akal Takht is the distinction of high order. It is given for extraordinary services rendered to the community.

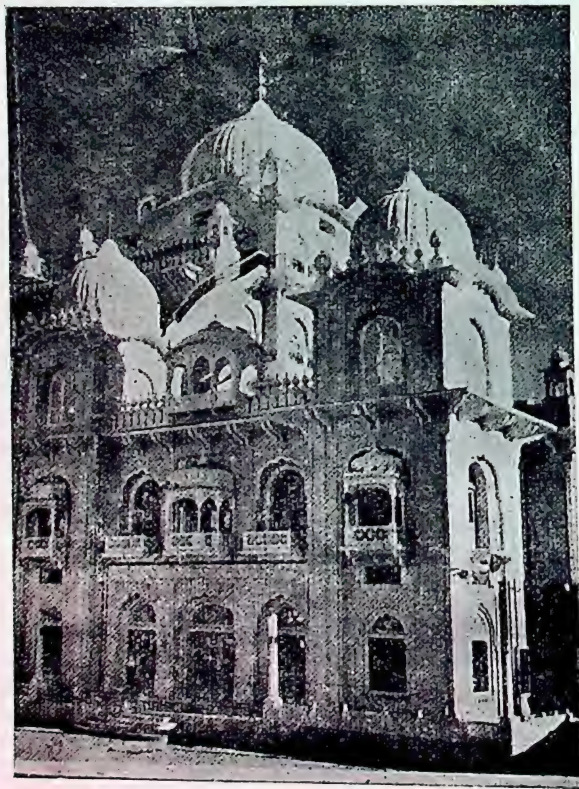
Siri Akal Takhat Amritsar

There are five sikh shrines having special significance regarded as Takhats (shrines). Out of these five Akal Takhat is the first and the oldest one. While Akal Takhat

Sahib is associated with sixth Guru Hargobind Singh the other four, Siri Kesgarh Sahib, Siri Patna Sahib, Siri Hazur Sahib and Siri Damdama Sahib are connected with the tenth Lord Guru Gobind Singh. The foundation stone of Siri Akal-Takhat was laid by Shri Hargobind himself. It was the same historical place where Guru Hargobind was ceremonially installed as a Guru in 1606. Baba Budhaji performed the Tilak ceremony. Here Guru Hargobind wore two swords instead of one. Cut of two swords, one symbolised spiritual power and second temporal one. Guru felt after the martyrdom of his father Siri Guru Arjun Dev ji at Lahore that time had come to fight injustice with the use of arms. This historic place is in front of DARSHNI DEORHI of Golden Temple. Guru Hargobind often met the Congregations there and instructed them in the ways of God.

This is a four storey building constructed by Maharaja Ranjit Singh. It is a fine building, mostly costly marble is used in it. The main floor is artistically decorated Where Guru Hargobind used to sit. At this very place,

we can see some weapons used by the Sikh Gurus. The shrine also preserves some beautiful jewellery donated to the shrine by the Sikh Rajas of Punjab. It is also very important to mention here that all political and religious decisions of Sikh Community are taken at this very place. This place was also erased to the ground several times by the Mughals along with the Golden Temple.



Gurudwara Takhat Siri Patna Sahib

Takhat Siri Patna Sahib

The city has the unique distinction of being honoured by the holy presence and foot-prints of Lord Budha, Guru Nanak, Guru Teghbahadur and being the birth place of Guru Gobind Singh. This city was constructed under the name of Patli'putra and once was the capital of Chandergupt's vast Empire. In the words of Megasthenes, the Greek ambassador in Chandergupta's Court, the city was built at the confluence of two rivers, the Ganges and the Son. It was nine and half miles long and a mile and half broad. It had 64 gates and 570 towers and the whole city was built of wood. This city is considered to be a holy city for the Sikhs as Guru Gobind Singh ji was born

here in Patna, the capital of Bihar. At the birthplace magnificent shrine has been built. It is known as Harmandir Sahib and regarded as one all of the Takhats (seat of Sikh authority). The construction of the present four storey building, made of marble, was started in 1954 and completed in 1960. According to tradition, the place where the imposing Harmandir now stands was originally the Haveli of one Salis Rai Johri who after becoming a disciple of Guru Nanak had transferred his mansion into a Dharam-Shala. The first building of Dharamshala came up sometime in eighteenth century. Early in the Nineteenth Century Maharaja Ranjit Singh undertook the reconstruction and the job was completed in two years. In the earthquake which hit Bihar in 1934, a portion of the temple fell down. Adjoining the spacious prayer hall of the shrine is the sacred spot where Guru Gobind Singh was born and it is preserved inside a marble room. On the northern side of the main entrance of the temple is a marble lined well. Guru Gobind Singh used to play near it during his childhood. Some of the relics of the Guru are preserved at Harimandir Sahib. These include a small cradle, a small sword, four iron arrows and a copy of the Granth Sahib bearing his signature. The temple complex includes schools for boys and girls, a Dharmshala, Community Kitchen and a gallery of paintings commemorating important events in the development of Sikhism.

Takhat Kesh Garh Sahib Anandpur

The most important and beautiful shrine at Anandpur Sahib is Keshgarh Sahib where after the morning prayer on the birthday of Khalsa, Guru Gobind Singh made a clarion call to the Sikhs to pass the fiery test of love by making supreme sacrifice of their lives. Guru Gobind Singh appeared before the congregation with a naked sword in his hand and exhorted them that his blood thirsty sword wanted a head and he invited any one of his followers to come forward. Daya Ram of Lahore, Dharam Dass of Delhi, Mohkam Chand of Dawarka, Himmatt of Jagannath Puri and Sahib Chand of Bidar came forward one by one. They were taken in to the tent wherefrom they ultimately emerged dressed in fine clothes and were escorted them back to the congregation. Guru told the audience that they were his five Beloved Sikhs, and the Guru baptised these five and elevated them to the status of



Gurudwara Takhat Kesh Garh Sahib Anandpur Sahib Panj 'Pyaras'. These five beloved ones, in turn, baptised the Guru and thus they formed the nucleus of the new order of the Khalsa. About 20,000 people were baptised on that day.

Gurudwara Keshgarh has been built on the spot where this historic ceremony took place. It is on the hillock. After climbing up some steps, a Deorhi has to be crossed first, then comes a large open marbled quadrangle at the end of which steps lead to the central shrine. In the centre of a hall is a room displaying twelve weapons belonging to Guru Gobind Singh. Some of the important weapons are Serpentin (NAGNIBARCHHI) Lance (BHALLA) two edged broad sword (KHANDA) Dagger (KATAR) and a sword (SAIF). It is learnt that this sword was presented to Guru Gobind Singh ji by Emperor Bahadurshah.

Takhat Siri Sach Khand Hazur Sahib

The sikh temple of Nanded is an imposing structure called Gurudwara Abchalangar. Siri Hazur Sahib is a sacred place of pilgrimage and is regarded by the Sikh Community with great veneration. It was the scene

of the concluding days of the tenth and last Guru of Khalsa Panth Guru Gobind Singh who came to Nanded in 1706, and lived here for about 14 months. Maharaja Ranjit Singh undertook the erection of the present shrine. The late Maharaja of Nabha undertook the installation of electricity plant which has greatly added to the grandeur of the Gurudwara.

Usually the doors of the inner precincts of the Gurudwara where there is Smadhi of Guru Gobind Singh Maharaj is opened at 3.00 A.M. daily on ordinary days and at 4.00 a.m. in the winter season by the head Pujari. The head Pujari who adheres with strict conditions, possesses the sole right of entering inner precincts of the mandir, enters the Mandir. The doors are closed after him-He then performs the bathing of the Manji Sahib, weapons and valuable garments with water brought from Godavri; cleans and arranges them. The Granthi Maharaj who is in the Chowki invokes the permission of the Guru Granth Sahib for Parkash and the Ragis chant the hymn ASADI. WAR. At about 6 or 7, head Pujari comes out of the Mandir and this is known as "Parkash of Mandir Sahib". In the evening there is a Path of

Rehrass and Arti, Chowki and Kirtan Sohala and after the distribution of 'Prashad' the function terminates, and then Guru Ka Langer is distributed. There are about one hundred rooms with attached bath rooms, and fans are fitted for the comfort of pilgrims. In the morning one bus goes for the darshan of other Gurudwaras. Here I want to mention the story about the departure of Guru Gobind Singh to heaven. It is told that one night a Pathan Gul Khan, grand son of Painde Khan who was killed by Guru Hargobind in the battle field, stabbed Guru Gobind Singh. Guru Jee was gravely injured on the left side of the chest just below the heart. The wound was stitched. Hearing about the incident Bahadur Shah was very much moved and sent his royal physician for curing the wound. Within 15 days the wound healed but after few days messengers of Bahadurshah came to see Guruji and they saw festive atmosphere there. Among the weapons they saw huge bows, they started to think that those had been kept to impress upon people the greatness of Guruji. Guruji sensed and demonstrated the use of those weapons. Then they felt ashamed of their thoughts and saluted the power of Guruji. But

the physical exertion broke the stitches of the wound. Sikhs requested for treatment but Guruji did not agree. Instead he reminded them of the call from 'Akal Purkh'. He offered five paisa and a coconut before Guru Granth Sahib and did MATHA TEKNA (touched the ground with forehead) and moved round Siri Guru Granth Sahib and uttered the following prayer :-

Agya bhai akal ki tabhi chaloyo Panth
Sabh sikhian ko hukam hai Guru manyo Granth
Guru Granthji manoy pragat Guru ke deh
Jo prabh ko milboch hai khoj shabad mai leh



Takhat Siri Sach Khand Hazur Sahib

Guruji therefore named the spot Siri Abchalnagar. Guruji commanded for the celebration of 'Gurupurb' and also ordered for sandal wood for the pyre. Guruji did KESHI ASHNAN, dressed himself in yellow clothes and did KAMAR KASAA. He asked Ragi Singhs to go on reciting the following shabad :-

Khulya karam kripa bhace thakur
Keertan Hari Hari Gae
Sram thaka payee bisrama
Mit gai sagli dhace

Guruji advised Sangat to consider Siri Guru Granth Sahib as Guru and the Guru entered the KANAT. High flames then arose and the sky became bright. Jai Jaikar was heard, flowers were showered, Khalsa was wonder struck. Late in the morning ashes of the pyre were searched. A sword was noticed. A platform with the Kirpan in it was erected on the spot where from Guruji departed for 'Vaikunth' on Thursday Panchmi Shudi, Kartik Samat 1765. Guruji held Gurship for 31 year seven month and eleven days. Guruji was 41 years nine months and 28 days old when he left for 'Vaikunth'.

Takhat Siri Damdama Sahib

A beautiful Gurdwara stands on the spot where Guru Gobind Singh arrived accompanied by Chaudhri Dalla, on 20 January, 1806. This is the same historic place where Guru Gobind Singhji compiled Guru Granth Sahib conferred it the exalted title of GURU KI KASHI. Recently Shiromini Gurudwara Prabandhak Committee recognised this place as a fifth Takhat of Khalsa. It is said Guru Gobind Singhji stayed here for nine months and nine days and it became a second Anandpur Sahib. The volume of Guru Granth Sahib in which the Bani of Ninth Guru had been incorporated at Anandpur Sahib had been lost in Sarsa river. Another copy was therefore dictated. This volume is celebrated as Damdami Recension to which Guru Gobind Singh bequeathed the Gaddi of the Guru at Hazur Sahib. Henceforward this volume came to be regarded as Guru Granth Sahib. The spot where Bhai Mani Singh compiled this holy volume under the guidance of the Guru is called Siri Takhat Sahib. This is the same place where Mata Sundri and Mata Sahib Kaur escorted by Bhai Mani Singh came from Delhi to meet their lord. When they inquired about the four sons, the Guru stretched out his arms and pointing to the Sangat said "I have sacrificed my four sons for the sake of all these thousands of sikhs, my sons".

At this historic place two sikhs named Bir Singh and Pir Singh quarrelled between themselves. Each one insisted that he must be the first to serve as the target for a gun which Guru wanted to test. The story relates as a sikh made an offering of a new matchlock, the Guru said to Bhai Dalla, "Could you bring forward a devoted camp follower



Gurudwara Takhat Shri Damadma Sahib

of yours to serve as a target for his gun, but nobody came forward. After watching few minutes two sikhs came jumping before Guruji and started quarrelling to become a target.

In the mean while Bhai Dalla received a message from the Faujdar of Sirhand, ordering him to hand over the person of the Guru to him. A threat was offered in case he did not comply with the orders, but Bhai

Dalla did not bow before such arbitrary commands. He was prepared to sacrifice his all for the sake of his master. In his reply he threw challenge to Nawab. He would have to suffer the worst consequences in case he committed the folly of making another invasion. Only from this place Guruji went to Daccan to meet Aurangzeb.

At this historic place there are some sacred relics of Guruji kept for Darshan of Sangat. They are, Siri Sahib (Sword), a mirror, a matchlock, a portrait of the tenth Guru, a pothi, Baba Dip Singh sword and a persian sword. Apart from these there are several articles in the custody of Sardar Shamsheer Singh a descendant of Bhai Dalla Singh. It is said one sword, two turbans, two loose flowing shirts, and one string of the hawk were given to Bhai Dalla by Guruji. There are few other sacred places where beautiful Gurudwaras stand. They are JAND SAHIB, TIBBI-SAHIB, LIKHANSAR AND GURSAR MANIKARAN in memory of the 10th master.

It is very much necessary to mention that beloved Gu ru Tegh Bahadur also blessed this historic place. WADADARBAR SAHIB and GURUSAR are two sacred shrines of ninth

Guru. There is a Gurudwara of Mata Sahib Kaur and Burj of Baba Dip Singh Shaheed. It is also said that while staying at Damdama, Guru Gobind Singh had a round of number of places, they are BHAGI VANDAR, and KOT SHAMIR TABLA SAHIB, MITHAISAR, MAISAR KHANA, CHAK FATEH SINGH WALA, BHAGU, BHATINDA AND BHOKHARI. From Bhokhari Guru set out on his return Journey to Talwandi Sabo.

Golden Temple Amritsar

The Golden temple Situated in Amritsar holds the foremost position among the sikh Gurdwaras, and every sikh has a strong urge to pay his homage there. It is considered one of the wonders of the world. Guru Ram Dass, the fourth Guru of the Sikh faith started the excavation work in 1577 on a land gifted by Emperor Akbar, but did not live to see the project through. His son, Guru Arjun got the excavation of the tank, Amritsar the pool of nectar, completed in 1589. Mian Mir a Muslim saint laid the foundation stone of the temple at the invitation of 5th Guru Arjun Dev, which indicates that all God loving people have the same divine light in them to what ever religion they may belong. The temple was completed in 1601 and the Granth Sahib was installed there in 1604.

After the establishment of sikh ru'e under the leadership of Maharaja Ranjit Singh in Punjab, he did his best to beautify the Golden temple stands in the midst of the square tank, each side 150 meter, with some 18 meters wide path PARKARMA on all four sides. The temple rests upon a 20 meters square platform. The building is double storyed and on the top is the gilded dome, surrounded by golden turrets. The Granth Sahib is placed on the ground floor. Many of the doors and domes of the temple are covered with gold plates, hence it is known as the golden temple. The inside wall above the marble surface and the ceiling, present brilliant multi Coloured patterns.

The temple has four doors, one in each direction. As one enters the shrine from the door facing the causeway, Siri Guru Granth Sahib is in front and some area around is cordoned by low railing. The door opposite leads to HARKI—PAURI, where the pilgrims take a palmful of the sacred water from the holy tank. The

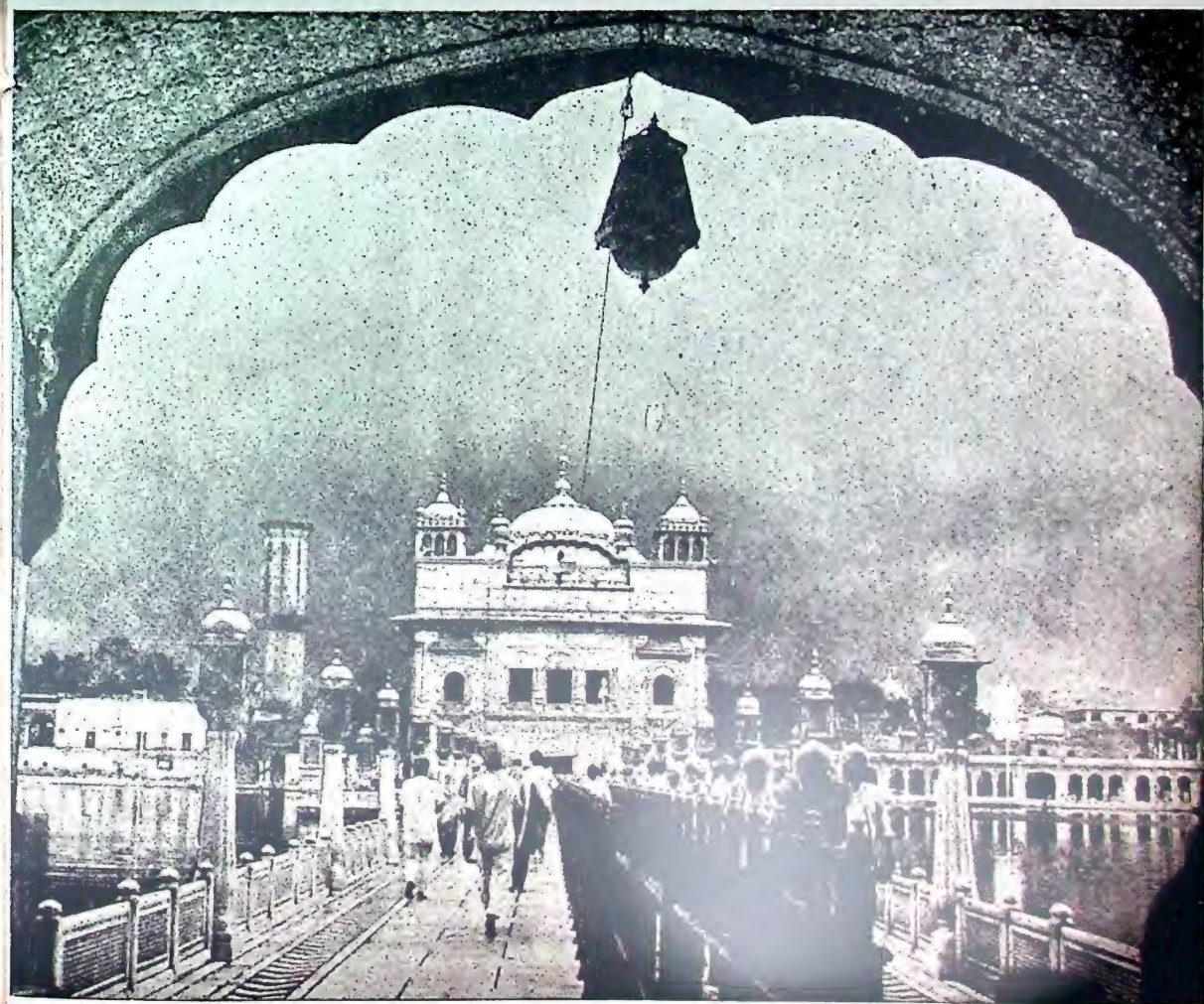
pool of nectar is a perpetual source of truth and righteousness mental peace and emotional integration.

Before stepping the causeway, one crosses a fine arch called the DARSHNI-DARWAZA, about three meters in height and 2.5 meters in breadth. Its door sides are decorated with ivory work.

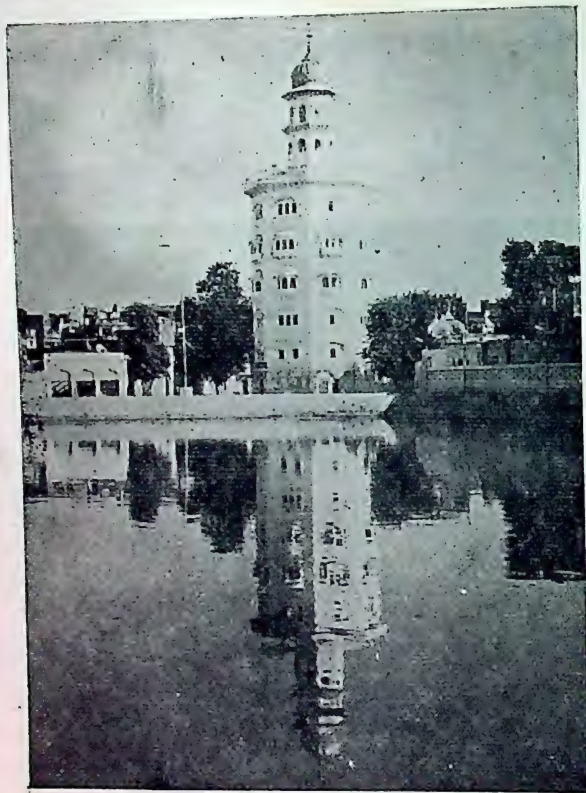
This abode of Almighty God is day and night open to all visitors. The celestial melodious KIRTAN from the 'Gurbani' penetrates deep in to the minds of all devotees with its divine gospel. The sublime message of the Golden temple and its exquisite grandeur attracts endless stream of human beings every day.

The central Sikh museum at the Golden temple premises is a living memory of the unparalleled and great deeds of the Sikh Guru's and their followers. The precious articles contained in 'TOSHAKHANA' remind of the marvellous Indian craftsmanship. Close by is a 'GURU KA LANGER' where thousands are fed free every day.

After the 6th Guru Hargobind no-other Sikh Guru lived at Amritsar. The tenth lord Guru Gobind Singh never visited Golden temple in his whole life time. The Golden temple has had a chequered history in line with that of the Sikh Community. The holy temple was captured by the Mughal rulers. It was desecrated and even erased to the ground and tank filled with filth. Once Massa Ranghar, the ruler of Amritsar used the temple as a dancing hall, and barred all entry to the worshippers. But one Sikh Mehtab Singh, who could not bear this insult, stormed in-to the place and killed Massa Ranghar. In 1762 Ahmedshah Abdali gunned down the temple and filled up the holy tank.



Famous Golden Temple Amritsar



Gurudwara Baba Attal

Baba Attal

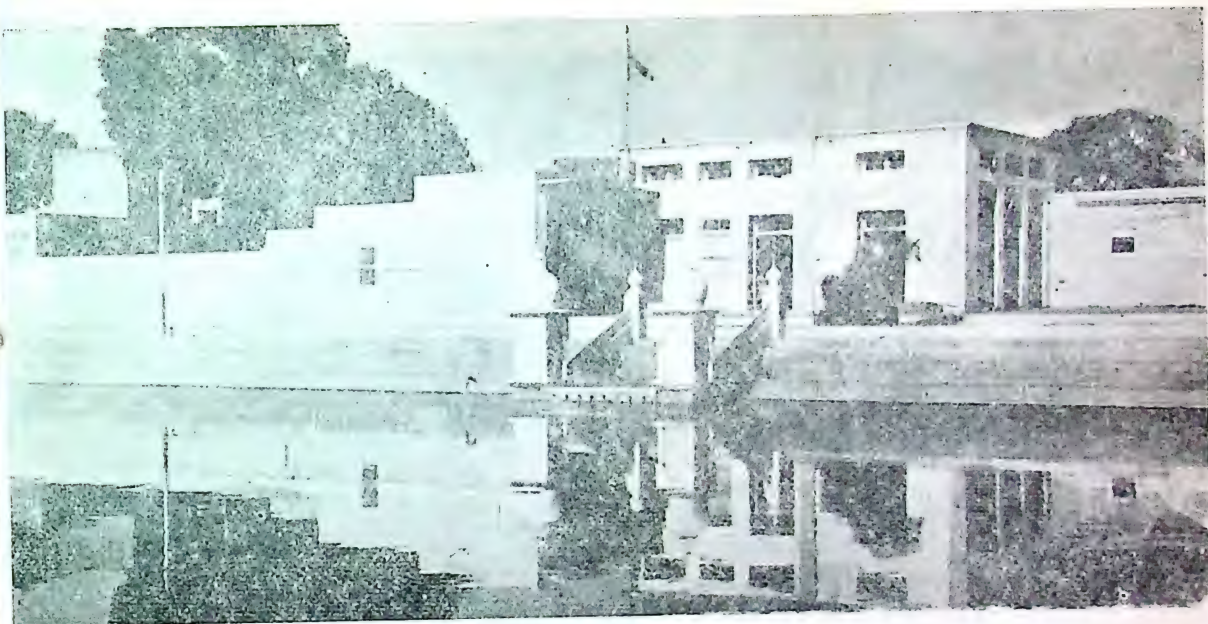
Baba Attal is the second important Sikh Shrine at Amritsar near by the world famous 'Golden Temple'. It is situated in the south east hardly one furlong from the Golden Temple, having nine storied octagonal building. Baba Attal was the youngest son of the Sixth Master Guru Hargobind (1606-1645 A.D.), born in 1676 Bikrmi. Following is the legend related to his death. Baba Attal had a playmate named 'Mohan', son of a window. One evening in the month of Assu Samvat 1685 'Mohan' won the game from Baba Attal. As night was falling, so Baba Attal deferred the game, promised to reclaim it in the morning and returned home. But it chanced, Mohan died on that very night due to snake bite. Baba Attal on hearing it went to his house and brought him to life by pulling him from the death bed by his stick, and asked him to play with him. People were very much astonished seeing and hearing this miracle.

Guru Hargobind father of Baba Attal expressed his great displeasure on this act of his son. Guru said that

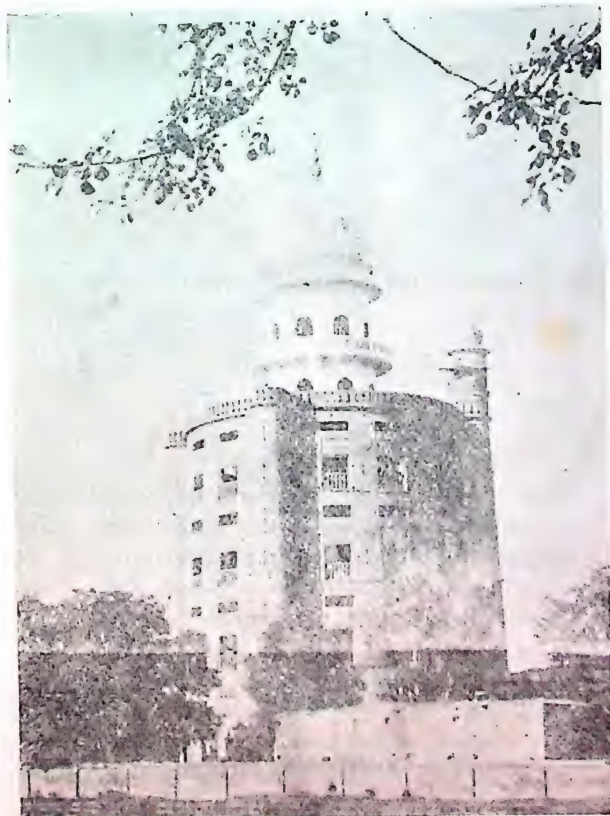
life and death should be in the hands of God only and we can not interfere in the administration of God. He said to his son that he has shown this miracle against the doctrine of Gurmat. Baba Attal was very much sensitive, he realised his fault. After hearing his father, Baba Attal said that he would give up his own life in place of his playmate to whom he has brought to life. Baba Attal went near by the place of Harimandir and laid down himself and died there on the spot. This story is illustrated in a painting on the wall by the large door on the left.

On the entrance door of this tower there is a golden painting representing the ten Gurus in the centre. On the right of this painting are shown Baba Gurditta and Suraj Mal, the sons of Guru Hargobind and elder brothers of Baba Attal. On the left are Sh. Lachhmi Chand and Siri Chand, the two sons of Guru Nanak and Ani-Rai' the son of Guru Hargobind. Inside the tower is Samadh of Baba Attal where Guru Granth Sahib is recited. This is the central place under a highly ornamented roof. Art work on Golden plates of this roof is highly remarkable. This tower is about 110 ft high having 150 stairs. The Foundation of this Sikh Shrine was laid down in 1779, A.D. and the lowest storey was built by Sardar Jodh Singh Ramgarhia, who died in 1816. Rest of the Part was built by various Sikhs Sardar Desa Singh Majithia who died in 1832. Later on at the time of Maharaja Ranjit Singh Gold was presented for the beautification of this dome. Akhand Joti (A lamp of Desi Ghee) is kept burning all the night in the lowest chamber and a lamp of oil is kept burning at the topmost storey.

Around the courtyard of this Shrine one can see a number of Samadhs. Though these Samadhs are ignored by the Sikh. Sangats but due to historical importance these are still preserved. One of the Samadhs immediately to the south is that of Mohan, the playmate of Baba Attal. A large building to the south contains the Samadh of Sardar Jassa Singh Ahluwalia (Died in 1783) and further the right is that of Bhai Ganda Singh, on the wall of which a picture of Baba Attal is incorporated. On the east of this Shrine there is another building known as Baradari.



Gurudwara Babeksar Sahib



Dargah of Akali Phoola Singh Jee

Gurudwara Babeksar

This Gurudwara is a part of Gurudwara Ram Sar. Here Guru Hargobind had cremated the Sikh martyrs who laid down their lives while fighting the imperial Mughal army. This is everlasting historic monument which show heroic deeds of RAJ-YOGI Guru Hargobind Sahib. In 1635 this Gurudwara was constructed at one end of city. Guru Hargobind Sahib uttered SERMONS and explained its meanings to the SANGAT. Gurgurb of coronation of Guru jee when he ascended the Gurgadi is celebrated every year.

Ber - Baba Budha Ji

We have a glimpse of this sacred BERI while we descend through the DARSHNI porch. Bhai Budha Jee used to sit under the shade of this BERI while supervising the voluntary service of devotees who dug the tank. No doubt BERI is vetust and ancient now but for maintaing its importance props have been constructed. The old BERI still stands there in the sacred and historic memory of Baba Budha jee.

Gurudwara Manji Sahib

This place is situated between the SGPC office and the Golden Temple. The shrine is maintained in the sacred memory of 5th Guru Arjun Devjee, who used to sit here while supervising the voluntary service of devotees while looking after construction work of DARBAR SAHIB.

At evening he used to hold congregations and fulfilled the needs of needy. Due to hard laborious efforts of late Sant Baba Bishan Singh, this sacred place has been turned in to a commodious, grandiose, quite broad and lengthy hall.

Gurudwara Shaheed Ganj

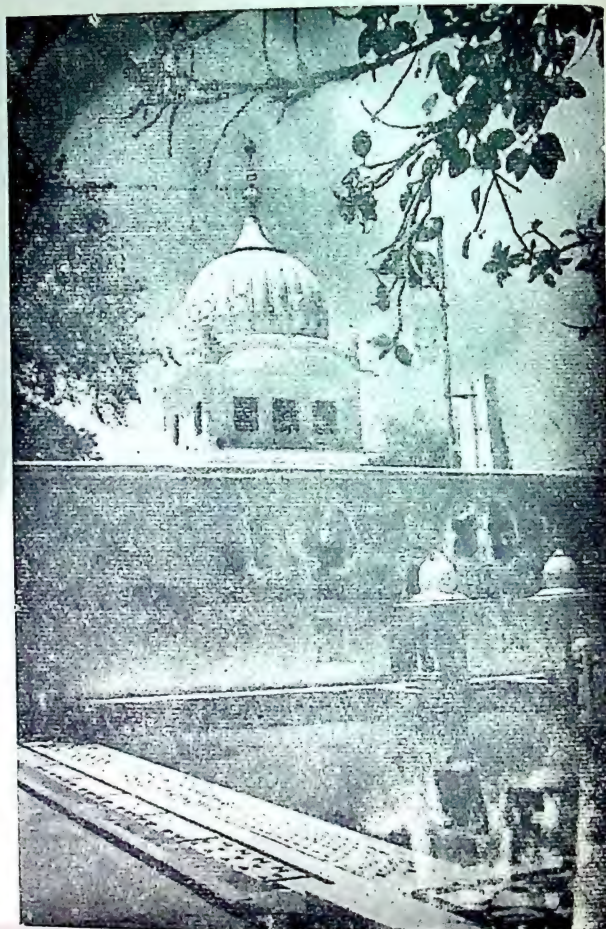
This sacred place stands in the sacred memory of Baba Dip Singh and his other Martyr companion warriors. It is situated on the west side of Golden temple. Here including Baba Dip Singh 25 more sikh warriors had laid down their lives, while fighting the infidal invaders who had desecrated Darbar Sahib.

Gurdwara Lachi-Ber

This Gurudwara is on the northren side of DARSHNI door of the Golden temple. BERI linked with the name of Bhai SALO is still there. Small BERS are still found at this tree. These are called LACHI-BER. Bhai Salojee used to sit under the shade while supervising the construction of sacred tank. Bhai Sukha Singh and Bhai Mehtab Singh had tied their horses with this BERI tree when they cut the head of Massa Rangher who desecrated the sanctity of the Golden Temple.

Kaulsar Sahib

On the west side of Baba Attal lies a Sarover known as Kaulsar or Lotus tank is named after one Muslim Lady Kaulan, the daughter of Kazi of Lahore who concerted herself into Sikhism and took refuge with the 6th Master Guru Hargobind at Amritsar (1606-1645). The samad of this Lady, who is called Mata Kaullan, lies at the western end of the Kaulsar. The average length of this tank at the bottom is about 380 ft. and the breadth 150 ft. at the top length 400 ft. and breadth 172 ft. and the maximum depth is about 11 ft. The water enters at the north west and goes out at south east and west of the tank.



Gurudwara Ramsar

Gurudwara Ramsar

This is that scared historic place where Guru Arjun Devjee directed Bhai Gurdas to write AD—GURU—GRANTH SAHIB in 1601. To complete the edition of Guru Granth Sahib Guru Arjun was in search of some separate and calm place. Ram Sar was a very romantic place. It was a forest, where natural Scenery was attractive and beautiful. Guru jee made nice arrangement for lodging by erecting tents. Digging of this sacred tank was started in 1602. The 'SUKHMANI SAHIB' was composed sitting at the bank of this holy tank. This historic Gurudwara is situated between chatiwind gate and Sultan wind.

Gurdwara Walla Sahib



Gurudwara Walla Sahib

Gurudwara Walla Sahib

Some time in November 1664 A. D. Guru Tegh Bahadur made up his mind to visit his Birth place

Amritsar with holy mother Nanki and mata Gujri jee. Makhan Shah also accompanied them. After noon they reached the holy city and they straight went to Golden temple to pay homage to the scared place. But as soon as they reached the precinets of the historic temple, they found the doors of the entrance closed. The priests who were expected to be on duty hide themselves within the temple. Guru jee was shocked to find the doors of the temple closed. This was the temple built by his grand father. Grand son Harji Mina of Prithimal was the self made incharge of the temple, and it was most probably under his instructions, priests closed the doors of the temple. Guru Tegh Bahadur waited for a few hours under a tree closed the Akal Takhat, This place is now called THAM SAHIB. The pillar of patience, just then a peasant woman, named Harian of nearby village WALLA stepped forward and begged the Guru to spend the night in her poor house. Guru jee was delighted with the Sincerity of Mata Harian's offer. He at once agreed to spend the night at WALLA as her guest. A few hours before Sun set Guru Tegh Bahadur left for WALLA.

Many women of Amritsar were shocked to learn about the treatment with Guru Tegh Bahadur. They had deep reverence and love for him. The memory of their childhood was still fresh in the mind of many devout women of Amritsar. They went enmasse to Hari Mandir and forced the priests to open the doors, unfortunately the Guru had left for the village WALLA by then. The women of Amritsar were gravely upset at the foolish behaviour of the priest. They trounced the priests and dried up them for their out rageous insult of such a great personality as Guru Tegh Bahadur. Then women went to village WALLA and with tears in their eyes they begged the Guru. Guru Tegh Bahadur was highly pleased of the moral courage and sincere devotion of the women of Amritsar and blessed them. Next day Guru jee came back to Amritsar. Gurudwara Sahib built here and called Gurudwara WALLA SAHIB.

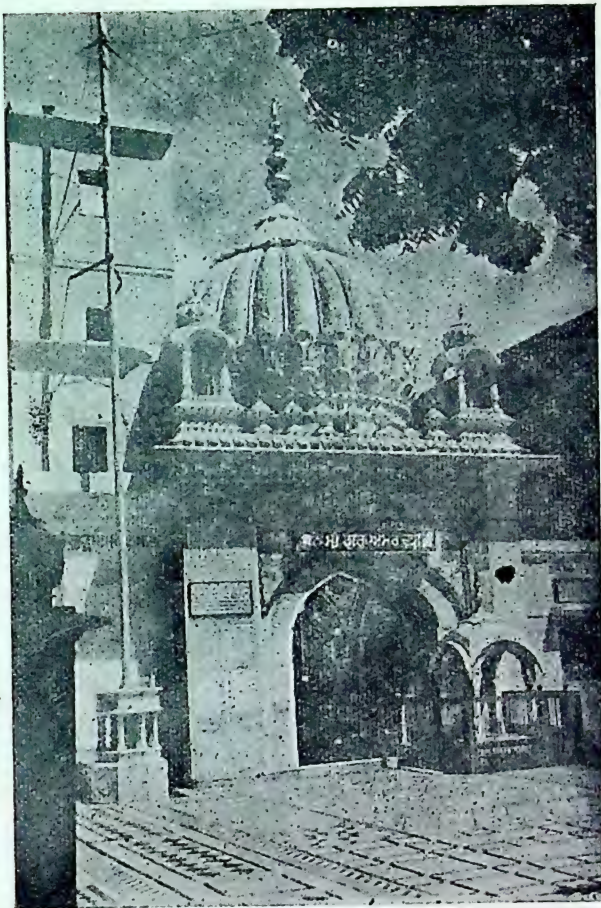
This Gurudwara Sahib is beautifully built in a open space Thousands of pilgrims come every year to visit this historic temple. It is not far from Golden temple-Visitors can hire buss, Tonga or Scooter Riksha for going there.



Nanaksar Verka

Chheharta Sahib





Baoli Sahib Gurudwara

Goindwal Sahib

This Historical place which is about 25 Kilometers from Taran Taran was visited by Emperor Akbar and had a meal in a common kitchen (langer) of Guru Angad Dev jee. The Beas flows close by the Third and the fourth Guru lived in this village, and it was also the birth place of fifth Guru Arjun Dev ji. Third Guru Amar Dass hailed from another village, Basarke, near Amritsar. At the age of 72, he met Guru Angad and served him with the utmost devotion. Twelve years later he was appointed as the third Guru. He also shifted his residence at Goindwal along with his family.

Chaubra Sahib Gurudwara

This Gurudwara Sahib has a Double storey building with an enclosed courtyard. Guru Amar Dass used to live in it. The room used by third Guru Amar Dass its walls and ceiling artistically done up with glass and coloured stones set in multi-coloured plaster work. This is the same house where fourth Guru Siri Ram Dass was ceremonously installed as the fifth Guru, and Guru Arjun was also born here. This is the same place where Guru Amar Dass and Guru Ram Dass both breathed their last at the age of 105 and 47 respectively. Baba Mohan Son of third Guru also used to stay on the first floor of this building, He had with him the compositions of the first three Gurus. It is said whom fifth Guru Arjun Dev was compiling the Granth Sahib, he came here from Amritsar to obtain the composition from him. Very close to this place there is another Gurudwara Sahib which had been the residence of Guru Ram Dass, later he shifted to Amritsar, who he founded.

Baoli Sahib (Goindwal)

This is the first great sikh centre of pilgrimage which Siri Guru Amar Dass ji himself got built. It has Eighty four steps down to the level of the Baoli. Guru Amar Dass ji blessed that whosoever, with a pure heart, has a holy bath in the baoli and recites the Jap ji 84 times will obtain release from the cycle of births and deaths. It is that Guru Amar Dass himself put in manual labour at the time of its construction. This baoli Sahib has been artistically decorated. There are also pictures of the ten Gurus and of Baba Mohan executed on plaster close by there is a famous community kitchen of Guru Amar Dass.

Gurudwara Tarntaran Sahib

This historic place is not far from Amritsar. It is about 25 kilometers south of the Amritsar city. Gurudwara is resembling the Golden temple in splendour and beauty. The difference is only this that it is not built in the centre of a tank. Moreover the tank is a much larger than of Golden temple, about 300 meters square, and a dip in it is believed to cure leprosy. The temple was built by Guru Arjun Dev Jee in honour of the 4th Guru. The spot where the Town was founded in 1590 and where the temple came up was earlier a thick jungle. The final shape to the temple, as we see it today, was given in 1830.

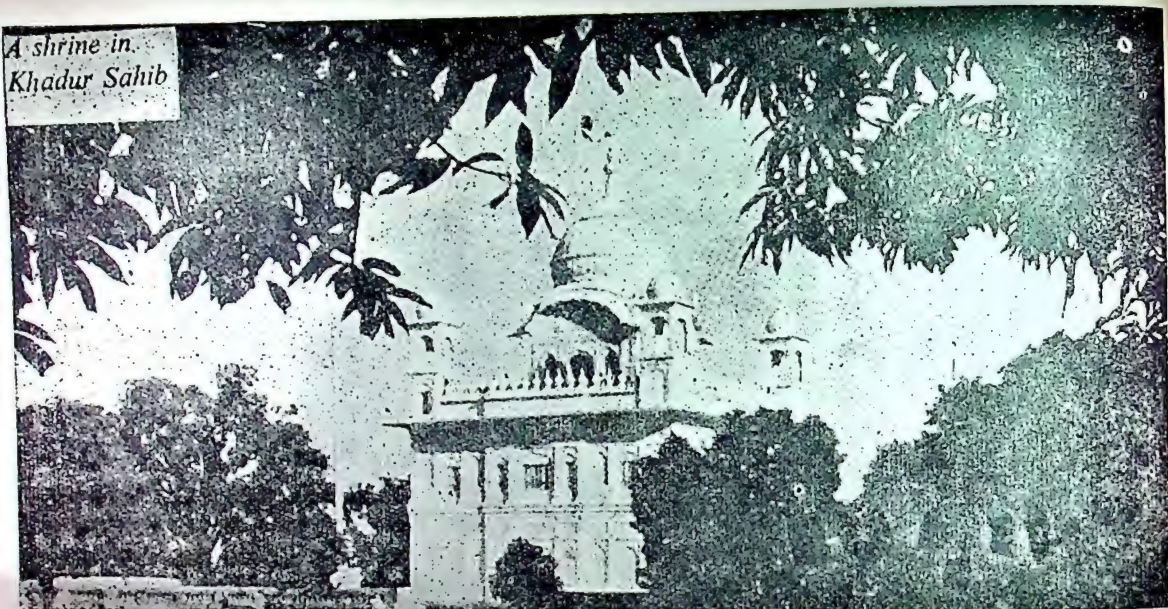
The front side of the historic Gurudwara is gilded entirely above the ground floor, and the walls out side are covered with marble up to the first roof. Inside artists have created a gorgeous atmosphere with their GACH, Turki and JARATHARI work.

On the Ground floor the room beneath the dome has some beautiful frescoes depicting mainly the life of the sikh Gurus. One painting contains a scene where Lord Krishna is giving a discourse to Arjuna. On the other side of the temple, a number of steps lead down to the tank. The shrine attracts a very large number of devotees on every (AMAVAS) dark moon day when a fair is held there.



Darbar Sahib Tarntaran

A shrine in.
Khadur Sahib



Khadur Sahib

Khadur Sahib

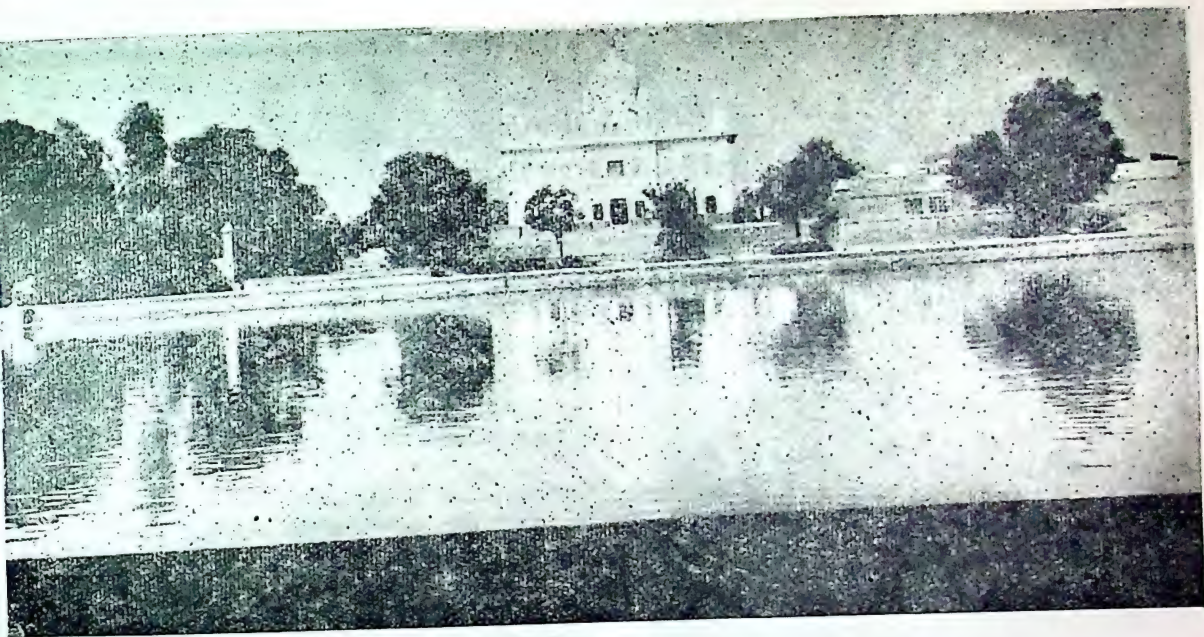
Khadur Sahib, which is very close to Goindwal, is the sacred village where the second Guru, Guru Angad, propagated the message of God for many years. He was born near Muktsar in 1504 but had later settled down at Khadur where his father in law resided. It was there that he heard of Guru Nanak, and met him at Kartarpur in 1533 while proceeding on a pilgrimage to Jwalamukhi near Kangra. A year later, Guru Nanak selected him as his successor and he returned to Khadur to carry on the mission of the master.

A Gurudwara with a spacious hall, has been built at the site where Guru Angad was cremated in Khadur. Adjoining the place, a weaver had set up his looms. From the Beas, 10 kilometers away, Amar Dass who later succeeded Guru Angad, would fetch water in the early morning for the latter's baths. One day in the dark,

Amar Dass stumbled against a loom and fell down. The weaver's wife uttered blasphemy against Guru Angad and suffered in consequence. The loom has been preserved in the Gurudwara as a reminder of the incident. There is a place called THARA SAHIB where Guru Amar Dass received the anointment as Guru.

Gurudwara Mal Akhara

This Gurudwara has a fine hall, canopied with domes. It is said at this historic place Guru Angad Dev ji finalised the GURMUKHI script. At the distance of about 200 meters on the edge of the village is a large compound with a big tank and a mango grove. On this idyllic compound a building has been put up in memory of Guru Nanak who had visited the spot, and another one where Guru Angad used to meditate.



Gurudwara Dera Sahib of Guru Nanak Dev Jee

Batala Kandh Sahib

Guru Nanak was married in Batala about 40 kilometers from Amritsar on the 18th September 1487 when he was 18. Starting from Talwandi his birth place the marriage party first went to Sultanpur Lodhi, where he was employed as a store keeper, and where his sister, Nanki and her husband Jai Ram, lived. From there they travelled to Batala, the place of the bride, sulkhni.

It is said that Guru Nanak insisted on simple marriage rites instead of usual elaborate ones, his father-in-law Mulchand, was chary of breaking the tradition and he therefore, asked Nanak to bring round the priests to his point of view. For the discussion, Guru Nanak was given a seat near a mud wall, and since it was raining that day, the wall could have collapsed on him. An old lady cautioned the Guru who said smilingly that it would not fall for centuries. The portion of that wall still stands intact, shielded in glass, within the Kandh Sahib Gurudwara. A gala celebration is held there every year on the anniversary of Guru Nanak's marriage.

Dera Baba Nanak

Dera Baba Nanak and Kartarpur are complimentary shrines associated with the founder of the Sikh faith, though only about three kilometers apart. They are located in different countries, the Dera Baba Nanak is in India as the Kartarpur is in Pakistan. Dera Baba Nanak then called Pakhoki is on the banks of the Ravi 55 k. m. from Amritsar and 35 kilometers from Gurdaspur. After his long travels Guru Nanak came to Pakhoki where his father-in-law who had served in the area as a patwari (revenue official) lived. The Guru family was also staying there those days. On reaching the village, Guru Nanak camped out side at a well belonging to Ajita Randhawa, the local chieftain. Soon the people flocked to him and it was at that side that the shrine of Dera Baba Nanak came up in the seventeenth century. However at that time, a follower placed a plot of land across the river at the disposal of Guru Nanak, who thus founded the village Kartarpur in 1521. He spent the last eighteen years of his life there along with his parents, wife and sons. Guru Nanak engaged himself in agriculture and administering to the spiritual needs of the people. It was there that he found his successor, Guru Angad the fine Gurudwara that stands there was built.



Gurudwara Dera Baba Nanak

On his demise in kartar pur at the age of seventy, it is said serious differences arose among the Hindus and the muslims about the disposal of the body. Both claiming the Guru as their Seer. However, on lifting the sheet over the body they found only a bunch of flowers, and according to some others, nothing at all. The sheet and the flowers were divided in to two. Hindu cremated them and built a smadhi over the urn containing the ashes, while the muslims entombed them.

After the lapse of century the shifting course of the Ravi posed an imminent threat to the samadhi. The urn was, therefore shifted across the river and to start with a small shrine was built where Guru Nanak had camped at the well of Ajita Randhawa. Land measuring about 44 hectares was donated by the people and the place was named Dera Baba Nanak. The present Gurudwara was built at the time of Maharaja Ranjit Singh. He decorated a portion of it with silver leaf.

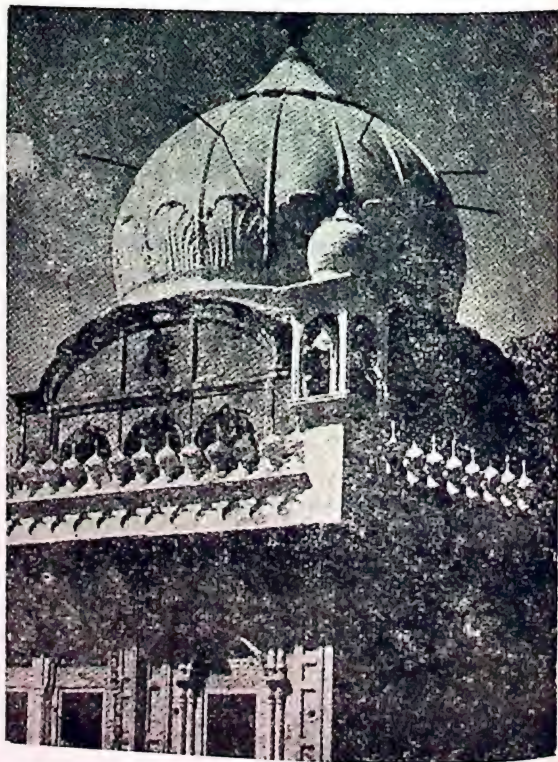
A chola (cloak) said to have been worn by Guru Nanak Dev jee during his visit to Macca and Madina

is enshrined in Dera Baba Nanak. The chola was passed on from one Guru to another until Guru Arjan pleased with the devotion of some followers from IRAN who had visited him at Amritsar, passed it on to them. It was brought back in 1970.

Gurudwara Achal Sahib

After the four long Journeys Guru Nanak finally settled down at Kartarpur (Pakistan). In 1530, at the age of 61. He moved out again on a short trip, and on the occasion of the SHIVRATRI festival visited a place about 7 kilometres from Batala, known as Achal and famous then for its Shiva temple. Gurudwara Achal Sahib commemorates the visit.

On arrival there in the company of his disciples, Guru Nanak soon became the centre of attention of the vast gathering. The YCGIS and SIDDHAS, jealous, wanted to measure their powers with him. According to



Gurudwara Achal Sahib

the legend, they performed various miracles of black magic one of them becoming a tiger, another a snake, a

third a bird, and so on. When they asked him to prove his worth, Guru Nanak answered that the seygic powers were of no avail and that he had no other miracle except the True Name. Man derives all his power from the One Supreme God and he should seek His grace, His love and His blessings.

There was a long argument between the Guru and Bhangar Nath, the leader of the YOGIS. Guru Nanak told him that even if he could chew iron, put on a dress of fire and construct a house of snow, even if he could command the earth and weigh the planets in a scale, all this would be in vain without the glory of the True Name and the love and grace of God.

Gurudwara Baba Bakala

Before the death of eighth Guru, Guru Harkishan indicated in Delhi about village BAKALA, which is about 40 kilometers east of Amritsar on the Grand Trunk Road when it become known in Bakala that the ninth Guru was there, twenty two persons proclaimed themselves as the real one.



Gurudwara Baba Bakala

The dilemma of the followers was resolved thus. A merchant, Makhan Shah Labana, whose ship ran in distress on the high seas had vowed that he would present 500 MOHURS to the Sikh Guru if he and his

property were saved. After surviving the ordeal, he came to Bakala and was in a fix. He went to all the twenty two claimants and presented them five mohars each which they gladly accepted. The people told him there was another person, much devoted to to prayer and meditation. When Makhan shah placed Only five mohars before him, he said you promised five hundreds. After listening these words from Guru Tegh Bahadur he shouted at the top of his voice in to the street that the Guru had been found. That is who Guru Tegh Bahadur revealed himself. The village subsequently came to be called Baba Bakala. A grand shrine has been built at the spot. People gather there in thousands on every Amavas (dark moon night) and an annual fair is held on Raksha Bandhan day when about one lakh people visit Baba Bakala.

Kartar Pur

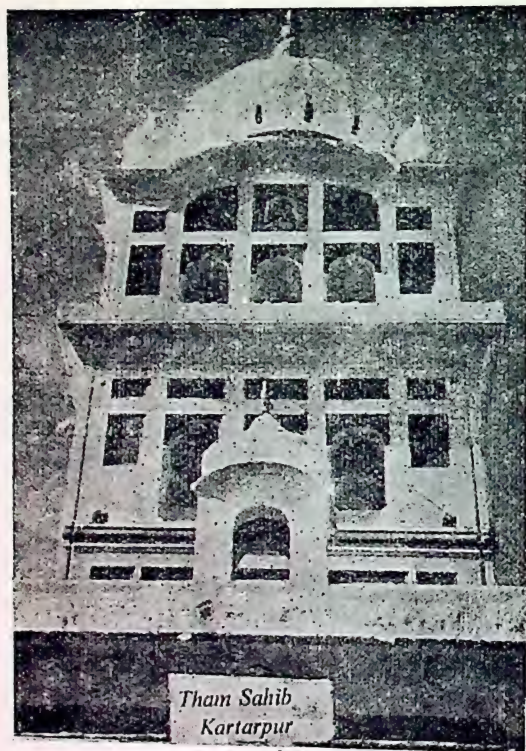
Kartarpur a small and flourishing town near Jullunder, was founded by Guru Arjun around 1596. He cut the first sod for the construction of the town as well as the well which was to supply water to the inhabitants.

Gurudwara Gangsar

The well sunk by Guru Arjun is frequented by devotees in large numbers. He himself called it Gngarsar' on the Ganga bank. It is stated that a man called Basia-khi used to go to Hardwar every year. When once he called on the Guru, the later told him not go but to bath in the well, worship God, repeat the true Name, this will give him all the benefits of going to 'Ganga'. However Baisakhi did not go to 'Ganga' as he had vowed to do so, when he was about to return he lost his one vessel which he had dipped in the river to fill up with Ganga water when he returned to the Guru and narrated his experience, the Guru recovered the same vessel in his presence from the well.

Gurudwara Tham Sahib

Kartarpur is known most for its Gurudwara Tham Sahib. It is said that a demon who inhabited the trunk of a tree would not let anyone cut wood for making beams. He insisted that he would first receive a promise from Guru Arjan that he would not be disturbed, but was persuaded to let the work proceed. A 15 meters high sandal wood post stands in the shrine and is vene-



Gurudwara Tham Sahib Kartarpur

rated under the name of Thamji. It is believed that the Guru erected the Tham himself. Maharaja Ranjit Singh built a fine Gurudwara there in 1933.

Sultanpur Lodhi

Sultanpur Lodhi, a small town in the Kapurthala District of Punjab (India) Guru spent about fourteen years of his life, is held in great esteem. It is in fact, looked up to as the second Nankana Sahib by the devotees. Wide ghat had been constructed on the banks of the Bein near Gurudwara Ber Sahib. A three day programme of seminars, festivals and cattle fairs are the main functions.

It is a town of Gurdwaras (Sikh places of worship) associated with Guru Nanak Dev. Sultanpur Lodhi a renowned towns, is situated on the left bank of river called Bein about six miles above the confluence of river Beas and satluj. It was founded by Sultan Khan Lodhi, a general of Moḥamad of Gazni, in the 11th Cen-

tury A.D. and was named after its founder as Sultanpur Lodhi. During the time of Sikander Lodhi, the famous Emperor of Delhi, Sultanpur was entrusted to Nawab Daulat Khan of Lahore. He gave a new landscape to its environment and turned it in to a Nakhliстан (Green-Belt), the town itself was rebuilt by him. As it was on the Grand Trunk Road, running from Delhi to Lahore, it flourished as a great business centre. Besides, it was a great centre of Muslim way of education as well. Princes Dara Shikoh and Aurangzeb, son of the Emperor Shah Jahan, are believed to have received their higher education at the 'University of Sultanpur' The town maintained its position as a centre of Muslim culture during Moghals Regime, after the fall of Mughals, the Sikh chiefs, established their hegemony over various parts of the Punjab, Sardar Jassa Singh Ahluwalia founded the principality of Kapurthala and made Kapurthala as his capital. It was left to his successor, Sardar Fathe Singh to annex this historic town of Sultanpur to the State of Kapurthala in 1777. It remained a part of the erstwhile state of PEPSU. It is now a part of District Kapurthala. It is an important Railway Station on the Jullundur-Ferozepore Rail Line and its environments hold promise of a good tourist spot.

Guru Nanak and Sultanpur Lodhi

Guru Nanak's sister (Bebe Nanaki) was married to Jai Ram an official of the Chief Deulat Khan Lodhi of Sultanpur Lodhi. Guru Nank in the early youth shifted to this place in 1484 A.D. on the invitation of his brother-in-Law and pressed by his parents. He joined service of the Nawab as his 'modi' storkeeper through the good offices of his brother-in-Law. He worked very hard in the States and distributed the major part of his earning among the needy and poor. He became very popular with the common people of the town. After his marriage in 1487 A.D. he brought his wife here. Both his sons were born at this place, The Guru spent about 14 years of his life at Sultanpur.

Guru Nank's mind was always fixed on God even when he was busy with his duties. It was here in Sultanpur that he received the divine Call and he decided to undertake travels to various lands to preach true religion to mankind. Thus Sultanpur is held in great sanctity by the Sikh as the place where the Divine Call come to the founder, Guru Nanak.

Gurudwara Ber Sahib

During Guru Nanak's stay in Sultanpur, he used to go to the 'Bein' early morning and after a dip he would sit in meditation for a long time and at day break he would resume his duty in the State store house where he was employed.

A berry tree stands even now at the spot on the bank of the Bein where the Guru used to sit, meditating and an imposing building erected as a monument, is named after the berry tree as Gurudwara Ber Sahib. It was at this place that the Guru left his clothes with his attendant and went on a trance for 72 hours. The Janam Sakhi describes the event as under.

"As he entered the river for a bath, the angles of the Supreme Lord (Parmeshwar) conducted him to the divine portal. The angle made submission, 'Nanak' is in attendance. Then he had the vision of the Eternal portal. The Lord's grace fell on him. The attendant on the bank of the stream was looking after the Guru's clothes, and waited and waited till he was tired of it. He surmised that (Guru) Nanak must have drowned in the stream, so he informed the Khan of this happening. Guru Nanak entered the stream and has not since come up. Then the Khan rode to the river. Divers were called and nets were thrown into the river. The Divers made all efforts till they were exhausted but could not trace him. At this, the Khan was in deep distress, and rode back, saying Nanak was a very honest officer.

"At the divine command, the devoted Nanak was ushered into the presence. A cup full of Nectar was by pleasure offered to him. The voice came, 'Nanak this is Amrita (Nectar), the cup of my Name. Drink this, it is offered to thee. At this Guru Nanak made obeisance and quailed the cup of 'Amrita'? 'Nanak I am ever by the side. I have showered my blessing on thee. whoever call on thee shall receive my blessing. Go thou into the world and mediate on my name and make mankind also mediate on the Name. Be thou ever unpolluted by the lure of the world, engage thyself in meditation on the Name, in charity, in self purification, service and in remembering the Lord. I have conferred to thee the blessing of my Name. make the Name alone the occupation.

It is said the Guru then got his enlightenment and jappi the verse celestial was born. Therefore the Guru appeared in a grave-yard on the bank of the river where now stands Gurudwara Sant Ghat. The Guru did not speak for a day and a night. The next day he declared "There is no Hindu and no Musلمان"

The Berry tree, the Bhora Sahib (Where the Guru used to sit in meditation) and the Gurudwara Ber Sahib are visited by thousand of devotees of the Guru on every Amavas (New Moon Day) The Shiromani Gurudwara Parbandhak Committee is the Managing committee of the Gurudwara. A new Building of Guru Nanak Niwasen inn, is build in commemoration of



Gurudwara Ber Sahib Sultanpur Lodhi

Guru Nanak Quin-centenary, regime, the management of the Gurdwara vested in Udasi Mahants. Reasons for designating this Gurdwara as Sant Ghat are the Guru had assumed his holy mission from this spot. Guru Arjan had named it as such and also because the management of the shrine remained in the hands of udasi Saints for a long period. The Gurudwara owns quite a large area of land and gardens around it.

Dharmasala of Bebe Nanki

This Dharmasala is situated in the locality of Galico-printers. Guru Nanak, when he first arrived at Sultanpur, stayed here with his elder sister Bebe Nanki and her husband Jai Ram. He stayed here until his marriage and then shifted to Guru Ka Bagh. The Building contains beautiful antiques and is occupied by a Sikh family. Who claims these as heirlooms.

Gurudwara Antaryamia

When Guru Nanak asked the Muslims to be true Muslim, he has called by Nawab Daulat Khan and the Maulvi to perform Namaz with them in the Idgah. The Guru went to Idgah and addressed the audience and told them how to perform true worship of the Lord. The place is in the form of an old Idgah. But has been entrusted to the Sikhs in view of its historic association to the Guru.

Gurudwara Sehra Sahib

Gurdwara Sehra Sahib, also known as Dharamasala Guru Arjun (fifth Guru of the Sikh) is a historic place where Guru Arjan and the marriage party of his son (Guru) Hargobind stayed for a night while going to village dalla. The Shera Bandi is said to have been performed at this place, it is also said that Guru Nanak had established his first seat of mission (Dharamshala) at this site.

Guru Nanak College

To mark the Quin-Centenary celebrations the people of Sultanpur Lodhi have raised the Nankana Sahib Higher Secondary School to a Degree College and have named it after the master as "Guru Nanak College". It is located in the premises of "Gurdwara Hatt Sahib",

Gurudwara Hatt Sahib

The place, where the Guru had been working as a Modi (Store keeper) is called Gurudwara 'Hatt Sahib,



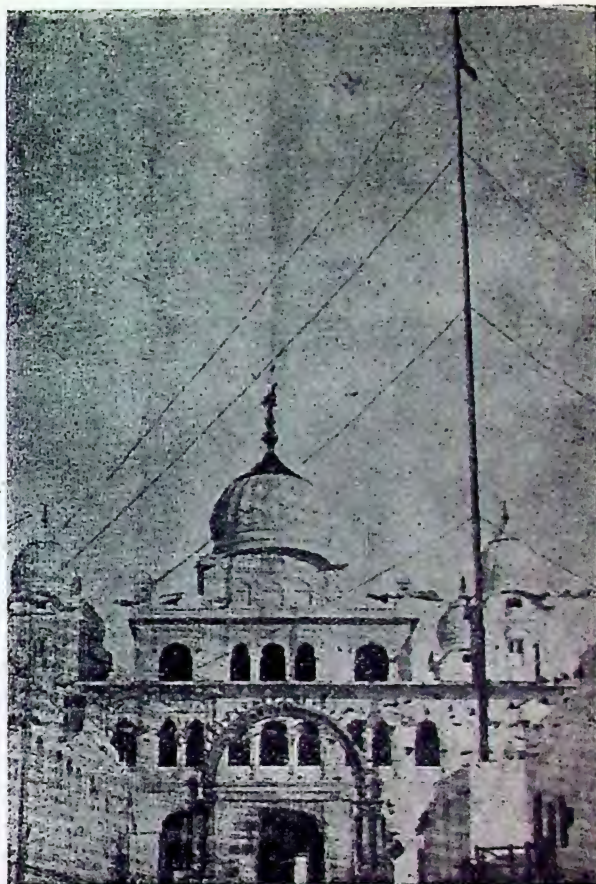
Gurudwara Hatt Sahib

it lies to the south of the old fortress-cum inn said to have built by Sher Shah Suri. Here the Guru distribute provisions to the people absorbed in his contemplation of the Divine, uttering the words "Tera Tera", i.e., thine. The Nawab's spies reported to him of the confused state of affairs in the commissariat and the grossly 'negligent' attitude of (Guru) Nanak, its manager. Getting alarmed, the Nawab sent for Jai Ram the surety for (Guru) Nanak's good conduct and ordered a thorough check of the account of commissariat. Any property missing would have had to be accounted for, not only from the Guru but also from Jai Ram, his surety. The penalty for defaulters in State payments in those time was severe, involving torture, mutilation and even death,

The verification, however, showed some excess. The Guru's management was consequently commended by the Khan, who offered him a cash reward for his honest and faithful service. The Guru refused to accept the offered amount and suggested that it should be distributed among the poor.

There are weighting measures (Preserved) in a room in this Gurdwara. These are said to have been used by the Guru for weighing the provision, the building of the Gurdwara Hatt Sahib has been re-built,

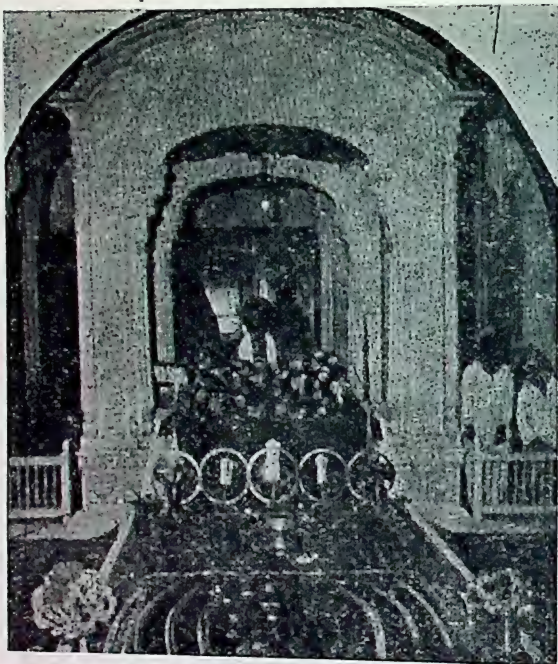
Sirhind - Patiala



Gurudwara Fateh Garh Sahib

Sirhind

According to Arabic writers the name of this city was SIRAND (House of lion) and it was built in 1356 at the regime of Ferozshah Tuglak. It was an important centre of Mugal power which was erased to the ground by Banda Bahadur. One of the most painful moving episodes in Sikh history relates to the martyrdom of the two younger sons of Guru Gobind Singh. Zorawar Singh, Fateh Singh. They were executed at Sirhind by the order of Faujdar wazir Khan. The memorial built at the hallowed spot has named Fateh garh Sahib, after Fateh Singh the younger son who was seven only. After the battle of Pirwar wichhora near Ruper Zorawar Singh & Fateh Singh who were travelling separately with their grand mother Mata Gujri ji fell in the hands of Governor. They were captured and locked up in a tower of fort, It is said for three consecutive days, the



Inside view of Gurudwara Fateh Garh Sahib

young boys were taken before Wazir Khan who pressed them to embrace Islam. When he could not succeed in turning the boys to his mind he ordered for their execution. It is believed that two small children were bricked alive on 27th December 1704. On hearing of the tragedy Mata Gujri mother of Guru Gobind Singh died of shock in the tower itself. There are so many others shrines at Sirhind. This city fall on the main G.T. road between Ambala & Ludhiana

Gurudwara Fateh Garh Sahib

This is the main shrine, beautifully built stands on the road side. It has easy approach by road and Railway. It is a three storey building and its central dome is proposed to be gold plated. In the basement is the spot now called Bhaura Sahib, where the execution took place, the low walls among which Zorawar Singh and Fateh Singh were enclosed and the platform on which they stood have been left bare. The old naked bricks being a painful reminder of the cruel event. Handles of the swords carried by them and discovered at the spot are kept in glass cases. It is said this shrine was built by Banda Bahadur in 1711 and rebuilt in 1763 and 1813. The work on present building was started in

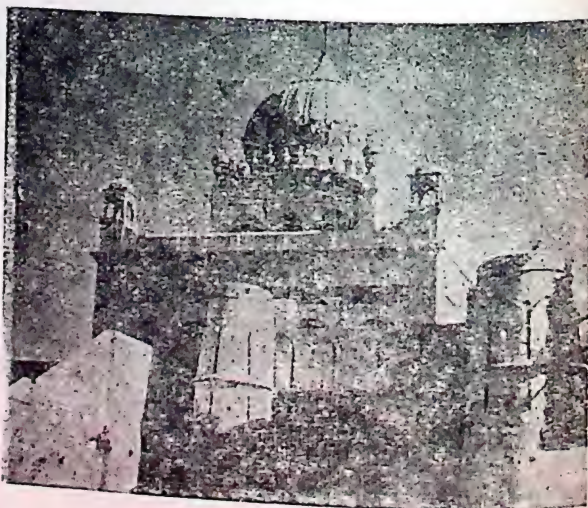
1944, which is completed now. Very close to this place a magnificent mausoleum of Hazrat Mujadad-ud-Din, Alaf-Sheikh Ahmed Farooqi. Thousands of Muslims from various Countries visits the shrine every year at the time of the sheikh, urs.

Gurudwara Jyoti Swarup

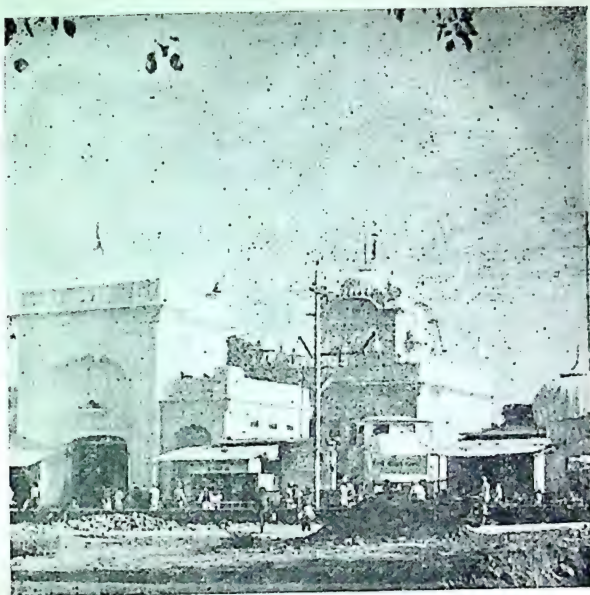
This Gurdwara Sahib is about half kilometer away from Fateh garh Sahib. The mortal remains of Mata Gujri, Zorawar Singh and Fateh Singh were cremated. At that time under the circumstances demanded much daring and courage. It is said despite these all fears a Muslim Fakir provided the land for the purpose, a Hindu ruler came with a huge sum of money for permission to cremate the bodies, and several others joined hands in performing the ceremony. Other Gurudwaras are GURUDWARA BHORA SAHIB, GURUDWARA BIMANGARH, GURUDWARA SHAHEED GANJ. 1,2,3. GURUDWARA RATH SAHIB, THARA SAHIB. PATSHAHI CHHEWIN, GURUDWARA SAHIB MAST GARH and a Mata Gujri college.

Gurudwara Mata Gujri Jee

Mata Gujri jee was along with younger son mother of 10th master and she was got separated from his family after crossing Sarsa river. This is a place where Mata Gujri and her two grand sons were imprisoned and she breathed her last under shock. At this historic place a new Gurudwara Sahib has been built. It is very close to Gurudwara Fateh garh Sahib.



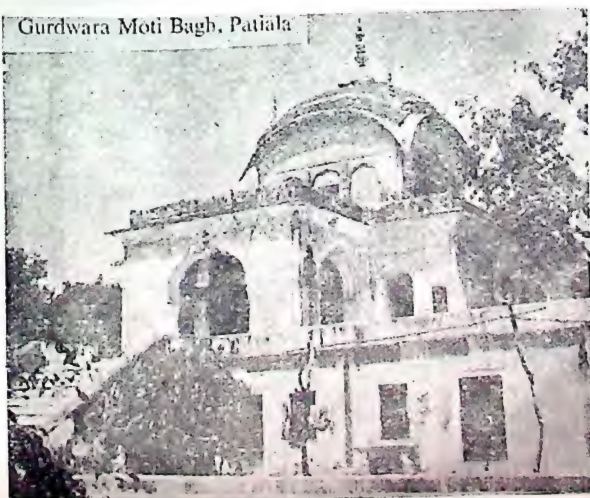
Gurudwara Mata Gujri Jee



Gurudwara Dukhniwaran Patiala

Gurudwara Dukhniwaran

Gurudwara Dukhniwaran is close to Patiala Railway Station. It has been built in the memory of Guru Tegh Bahadur who rested at the place for some time while passing through the area in 1662-63, what attracted him to the spot was its solitude conducive to meditation, and a banyana tree and a pond. Patiala not yet been built. The site of Gurudwara was the venue of



Gurudwara Moti Bagh

village Lehal. The foundation stone of the present building was laid in 1930. The vast compound of the Gurudwara is at a level lower than that of the road, There is a beautiful Gurudwara building and a tank. The tank has replaced the original pond and the faithful believe that a bath in it restores ailing to health. Here the shrine is named DUKH NIWARAN (that ends suffering) by the side of the cause way, on the left, is placed a HUKAM NAMA or a place of writing of Guru Tegh Bahadur, kept in glass Paned cabin underneath tree.



Gurudwara Bahadurgarh

Gurudwara Bahadurgarh

This historical Gurudwara is about 6 K. M. from Gurudwara Dukh Niwaran Patiala, situated on Patiala Rajpura Road. It is opposite to the Bahadurgarh fort and near to Punjab University. Guru Tegh Bahadur visited this place and stayed here for some days, A beautiful Gurudwara stands on the spot,

Anandpur Sahib

Anandpur means "City of Bliss" originally known as Makhawal, and renamed by 9th Guru Tegh Bahadur as Anandpur Sahib. The land was purchased from Raja of Kehlur for rupees 75000. The city is set against the picturesque Naina Devi range at a distance of 39 kilometers from Ropar on Ropar Nagal Road. This is the place where founder of Khalsa 10th Guru Gobind Singh spent the major part of his life and carried out various religious, social and political activities. Khalsa panth was created from this historic place by introducing a new form of baptise on the Baisakhi day (13th April). The history of the world does not present any other person who can rival the unique and cosmopolitan personality of Shri Guru Gobind Singh. He from this place raised the down-trodden and made the humble respectable. He was a pillar of strength for the helpless and fused self-confidence in them. He also showed them the way to fight against the forces of tyranny, injustice, narrow-mindedness and orthodoxy.



Gurudwara Keshgarh Anandpur Sahib



Inside view of Siri Keshgarh Sahib

Anandpur Sahib which is one of the five most important religious places of the Sikhs is also a monument to some of the most important events of the Sikh history. In March, every year, at the time of Holi Festival, thousands of devotees from all over India and abroad converge on Anandpur and the Town bristles with life, community Conferences are held and religious functions are organised. A huge procession is taken out on the day.

There are a large number of holy places in and around Anandpur city, mostly belonging to the time of 9th & 10th Gurus. It is also believed that sage Vashishta had meditated and Maharshi Balmiki composed the RAMAYANA at this place. This place is connected by road and rail and it is about 80 kilometers from Chandigarh. For the comfort of the visitors, Punjab Government has built several tourist huts. Visitors can stay in separate rooms which are provided free of rent by the local Gurudwara management.

Manji Sahib (Damalgarh)

This historic shrine is situated very close to Siri Keshgarh Sahib. This is the place where Guru Gobind Singh Jee used to practice arms and learn the way of fighting in his early days. A beautiful Gurudwara Sahib is also built here.

Guru ke Mehal

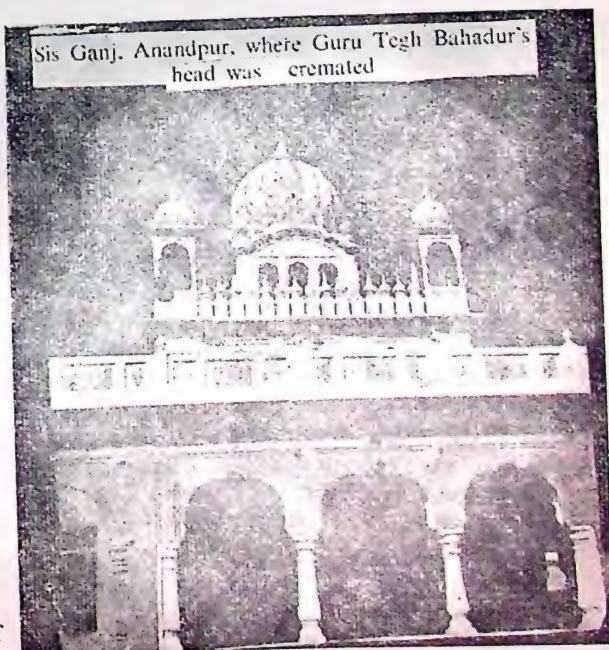
This place was residential, which was built inside the city for the residence of Guru Tegh Bahadur. Guru Gobind Singh also used to live here. All the four sons of Guru Gobind Singh Jee were born here.

Bhora Sahib

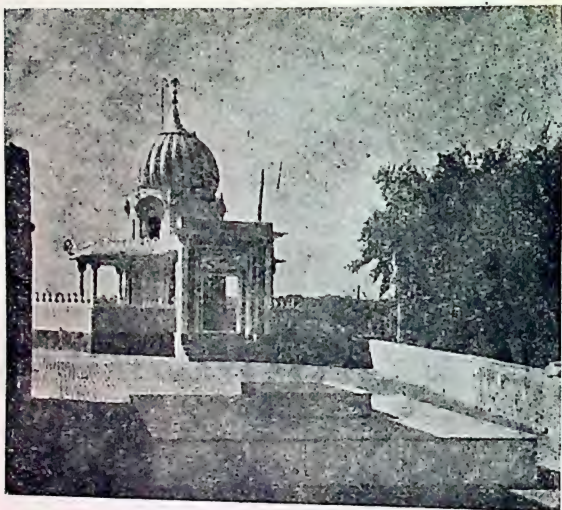
At this place a beautiful new Gurudwara Sahib is coming up. This spot called Bhora Sahib, it is inside the Guru ke Mehal. It is said the 9th Guru Tegh Bahadur Jee used to meditate here. This Gurudwara Sahib is also close to Gurudwara Keshgarh Sahib

Sis Ganj Sahib

It was here that the severed head of Guru Tegh Bahadur, after his martyrdom at Delhi Chandni Chowk was received by Guru Gobind Singh and cremated. This beautiful Gurudwara is about three hundred yards from Keshgarh Sahib Gurudwara



Gurudwara Sis Ganj Sahib



Brahmins met Guru Tegh Bahadur

Damdama Sahib

This place where a beautiful Gurudwara Sahib stands have many important historical association. The tenth Guru was installed here as a Guru. He held his daily Diwan here. The masand were also punished at this place, Adigranth was nearly completed at this place after the inclusion of Guru Tegh Bahadur hymns in it, this place in the city.

Anandgarh Sahib

This historic fort which is located in the south of city was built by 10th Guru Gobind Singh Jee to meet the requirements of the war against the Mughals and their hill allies. It has a deep-well with 132 steps leading down to it. This shrine is now being rebuilt when the author visited the place construction work was going on. It was here the 10th Lord fought battles with Mughals and the hill chiefs. This is the same fort which Guru left on the dark wintry night of (6-7 poh 1762 BK) after being received the solemn pledge from Mughal and Hindu hill chiefs, that they intended no harm to the Guru and his sikhs and further a letter of assurance from Aurangzeb if he vacates the fort.

Gurudwara Qila Anand Garh is a worth seen newly constructed building, opposit to it is a part of old fort.

Lohgarh Sahib

This is a place where Bhai Bachittar Singh successfully fought with a drunken elephant of the Chief tains of hill states. Now at this historic place a new Gurudwara building is being built.

Holgarh Sahib

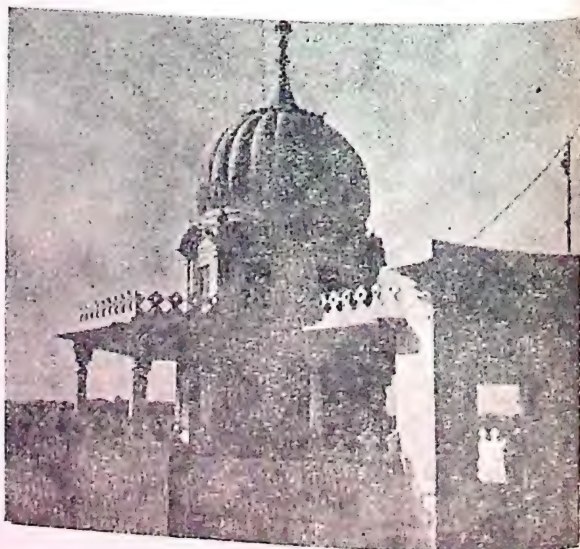
This was another small fort built by 10th master for the protection of Anandpur city. Here the sikhs used to celebrate the Hola festival and displayed their skill in the use of wepons. It was there that Bhai Nand Lal goya of Afganistan met the Guru for the first time.

Gurudwara Mata Jito Jee

This Gurudwara Sahib where a new beautiful building is coming up is a place about two kilometers from Keshgarh Sahib in a village Agampura where Guru jee, noble wife Mata Jito jee, was cremated.

Gurudwara Guru Ka Lahore

This is that historical place where marriage of Guru Gobind Singh with Mata JITO JI was solemnized with great pomp & show, This is a beautiful place at the base of NAINA-DEVI-Hills. On a high mountain. Gurudwara is situated; which is very beautiful. LANGAR (Free-kitchen) is run 24 hours. This sacred place is at a distance of 13 kms. from Anand Pur and 7 kms. from GANGUWAL. The Path is yet



Gurudwara Damdama Sahib

not pucca but kachha. The reason is as it is situated in HIMICHAL-PRADESH. It is hoped this seven miles distance shall also be soon made pucca, and pilgrims will be enabled to travel conveniently. There is about one kilometer Gurudwara SEHRA-SAHIB is situated at a hill. Here 10th Guru had adorned SEHRA at his face. There is place TREHBENI between Gurudwara Sehra Sahib and Guru Ka Lahore. Here 10th Guru had dug out water by piercing earth by the Spear. He had thus created Confluence of Ganga-Jamna and Sursam. There is one sacred tank as well at this place. All these three places are situated near the village BASSI. Fair of Basant-Panchami is held here with great Pomp and show.

Gurudwara Shaheedi Bagh

This garden is close to Gurudwara Anandpur Sahib. Nihang Singhs of Budhadal are staying here. These Nihangs had a very good life. They serve the pilgrims devotedly. Langar (free kitchen) is run for 24 hours. This is that place where forces of Aurangzeb had attacked Anand pur Sahib and fighting with Government forces left innumerable Sikhs died. Due to this reason this garden is termed as the Shaheedi Garden.

Qila Fateh Garh

At the bank of Charan Ganga this fourth fort is situated on north of the city. There is only one raised platform and flag (nishan sahib) at this place. This is called Qila Fateh Garh.

Gurudwara Sahaja Sahib

This Gurudwara is situated at a distance of two kms. from Ganguwal, and at a distance of seven kms. from Anand pur Sahib. This place has sacred touch of Guru HARGOBIND SAHIB. Here Guru Sahib, horse died. GURUDWARA KHU SAHIB is at a distance of half Km. from this place. Here GURU HARGOBIND SAHIB created a stream of KHIR 'sweet dish of rice and milk' to full fill the hunger of his devotees. A well was emptied when he shot an arrow from the bow. The Raja and Rani of BILASUR Tara Chand came to have glimpse of Guru Sahib. The Guru altruistic to bestow two sons to them. The 6th Guru camped for 9 months and 8 days here.

Gurudwara Jind Wara

This place is situated on the road going from Nangal to Oona and at a distance of 9 Kms from ANAND PUR SAHIB. Here BABA GURDITTA JI had given life to a dead Cow. This Gurudwara is situated in the village JIND-WARI. Due to this its name is JINDWARI.

Gurudwara Behaur Sahib

At a distance of 3 miles from NANGAL railway station at the road leading to Oona on the left bank of river is a Gurudwara. This Gurudwara is in the sacred memory of Guru GOBIND SINGH. In last months of 1758 'B' the Guru stayed on here for a sufficient long time. The Guru uttered "Hamri Karo Hath De Rachha" Chopal here. On Baisakhi and Asthmi of Badon Sudi Magnificent Dawans are held.

Gurudwara Mitha Sar Sahib

On the road between Kiratpur and Anand Pur Sahib on South in area of the village Balab, there is a Well and historic Gurudwara of Guru Gobind Singh ji. At a distance of one Km. from Kiratpur on the road leading to Anand pur Sahib there is one more Gurudwara in the memory of 6th Guru named Barota Sahib.

Here the Guru had blessed 'Altruistically that wounds shall always be cured by the milk of Barota. The 7th Guru also paid a visit to this sacred place as well.

Kiratpur Sahib

Kiratpur Sahib is about 11 Kilometers from Anand pur Sahib towards Ropar. It has very important place in Sikh history. First Guru Nanak Dev ji initiated Saint Budhan Shah and the last rites of the three Gurus Hargobind, Har Rai and Harkrishan were performed here. From that day Sikhs brings the ashes of their dead to immerse in the nearby river water. Kiratpur has several Gurudwaras although small but important ones. Some of them no bigger than tiny rooms, but now new big buildings are coming up.

Gurudwara Patal Puri

This historic place where a new beautiful Gurudwara Sahib is coming up is situated on the bank of river Satluj. Here only Guru Hargobind and Guru Har Rai died, and the ashes of Guru Harkrishan were also immersed here.

Gurudwara Charankamal

This Gurudwara sahib is built to mark the memory of Guru Nanak visit to this place. It is said 1st Guru met a Muslim Saint, Sayyed Buddhan Shah, during his forth round of travels only at this place. This Gurudwara Sahib stands on Bhakkra Nagal canal, close by the tomb of Sayyed Budhan Shah.

Shish Mehal

This Gurudwara Sahib is inside the city. It is said that Guru Har Rai and Guru Harkrishan were born here. There is no sight of old building. And a new Gurudwara Sahib is under construction. The inside glass work will cost about 25 lacks and about 5 lacks of Rupees has been spent so far.

Kot Sahib

This historic place was built by sixth Guru Hargobind jee. The Seventh and the eighth Gurus were anointed

as Guru only at this spot. This Gurudwara Sahib is also under construction. A large hall has now been built to accomodate the congregation. Harmandir Sahib and damdama Sahib are other two Gurudwaras.

Baban Garh

After Guru Tegh Bahadur was beheaded in Delhi, his head was first brought at this place, only from here Guru Gobind Singh jee took charge of it and carried it in procession to Annapur for cremation.

Gurudwara Baba Gurditta Jee

Baba Gurditta jee is well known in Sikh history. He was son of Guru Hargobind jee. In his memory there is a beautiful shrine on a rock. To reach the Gurudwara Sahib one has to climb about 130 steps. The distance of this historical Gurudwara Sahib is about one kilometer from the city.

Chamkaur Sahib

In Sikh history Chamkaur Sahib city has a important place. This historic place is 64 kilometers from Anandpur Sahib and 24 kilometers from Ropar, It falls on Bhakhara Nagal canal. There are four more historical Gurudwaras in this area.

Garhi Sahib Gurudwara

After crossing Sarsa river Guru Gobind Singh accompanied by forty Sikh and his two elder sons, Ajit Singh and Jujar Singh reached chamkaur on the morning and took up position in the haveli of one chaudhri Gariba. The same day in the after-noon the Guru had to face large Mugal forces, but because of the valour and heroism of the Guru and his soldiers, the Mugal army could not approach the haveli. At this historic place there is now a famous Gurudwara known as Garhi Sahib.

Gurudwara Damdama Sahib

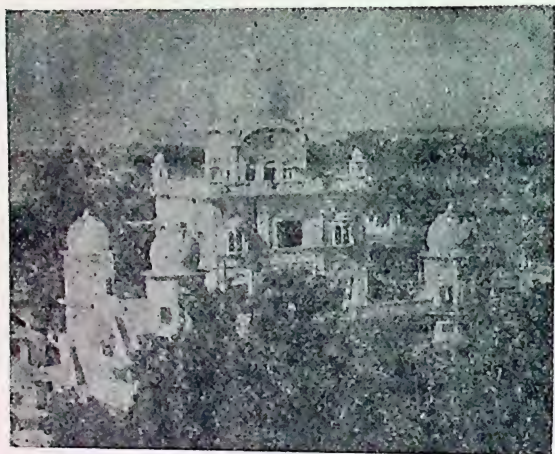
It is said once Guru Gobind Singh paid a visit to this place while returning from Kurukshetra. Two muslim Generals Sayyad Beg and Alafkhan made a surprise attack on the Guru but the enemy was badly beaten back. It is said that one of the Muslim General named Sayyed Beg was so deeply impressed by the Guru's personality that he gave up all hostility and became his devotee. At this place now stands a beautiful Gurudwara.

Gurudwara Katal Garh Sahib

This historical place commemorate, the martyrdom of Guru Gobind Singh two beloved sons Sahib Ajit Singh and Jujhar Singh, who fought bravely with the Mughal Army and meet with a heroic end. Here stands a beautiful Gurudwara Sahib,



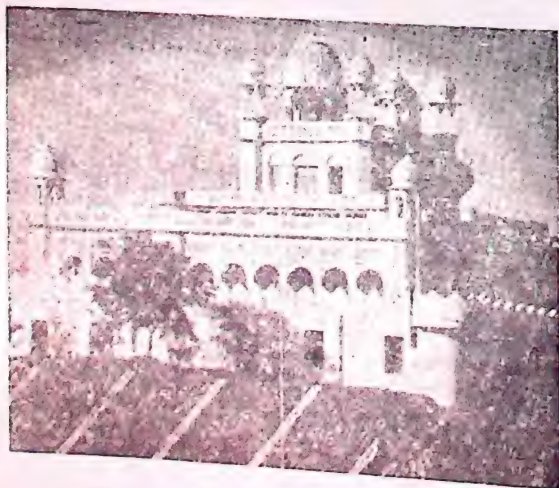
Gurudwara Chamkaur Sahib



Gurudwara Katal Garh Sahib

Gurudwara Parwar Vichhora (Ropar)

This beautiful and foremost historic Gurudwara Sahib is situated on the bank of Nangal Bhakhra Canal. New building on hilcock is worth seen. It is said Guru Gobind Singh evacuated Anand garh fort with about 1500 Sikhs, beside the members of his family. When Guru jee carvan was attacked by joint forces, Guru jee reached the bank of Sarsa river. It was now almost the day break. The enemy troops were fast approaching. Bhai Jiwan Singh a prominent Sikh was given a batch of one hundred sikhs and ordered to encounter the pursuers. With the rest of the people and his family



Gurudwara Parwar Vichhora (Ropar)

members Guru plunged in to the flooded water of the Sarsa river. The flood was so fast that many people were washed away and many more were scattered including Mata Gujri and his two younger Son's Zorawar Singh and Fateh Singh. In this struggle some precious lives and manuscripts were lost. To memorialize this event a beautiful Gurudwara has been built.

Gurudwara Bhatha Sahib Ropar

After crossing the Sarsa river Guru reached a village Ghanaula and then Lodhi majra. When Guru reached near Kotla, he enquired of some labourers if there was any place where to stay in safety. They pointed towards a burning brick Kiln nearby. It is said when the Guru Jee went there, and at the mere touch of the hoofs of his horse, the flaming kiln cooled down. According to another believe this event had as well taken place earlier at the time when Guru Gobind Singh was returning from Paonta Sahib to Anandpur Sahib.

This beautiful Gurudwara Sahib is about 40 kilometers from Anandpur Sahib.



Gurudwara Bhatha Sahib Ropar

Gurudwara Jhar Sahib

After leaving the Chamkaur Guru reached at this place. It was dangerous to travel during the day time because the Mughal troops were so near. So the Guru spent the whole day in the midst of wild bushes. A beautiful Gurudwara known as Jhar Sahib stands here as a historic memory to the Guru's stay. This Gurudwara Sahib falls in Ludhiana District.



Gurudwara Machhi Wara Sahib

Gurudwara Machhiwara

After passing day in wild Bushes Guru Gobind Singh Jee started for Machhiwara and via Sehyo Majra Guru Jee reached Machhiwara. The place where a beautiful Gurudwara Sahib stands was a garden. After reaching this place Guru Jee took water and a spell of brief sleep. It is said that three devotees Dharam Singh, Daya Singh and Mann Singh also joined Guru Jee at this place. This historic place is 95 Kilometres from Anandpur and 31 Kilometers from Chamkaur Sahib. It also falls in Ludhiana District. Chubara Sahib and Kirpan Bhet Gurudwaras are also built in connection with Guru visits. The houses of Ghani Khan and Nabi Khan thus Muslim Pathan devotees were also in this village.

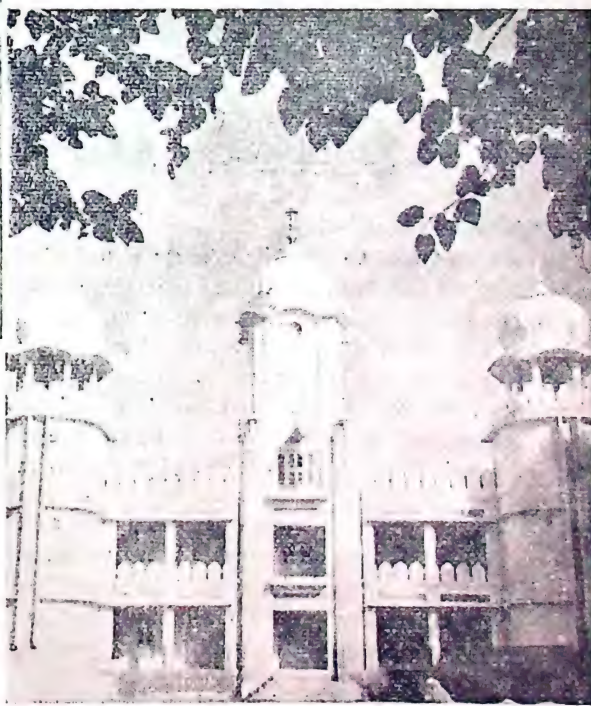
Gurudwara Katana Sahib

Gurudwara Shri 'Degsar' is located on the bank of Sirhind canal. It is close to village Katana. It is said here Guru took short rest and distributed degh among

his Sikhs. Very close to it there is a Gurudwara Rehru Sahib where Guru rested under Rehru tree.

Gurudwara Alamgir (Ludhiana)

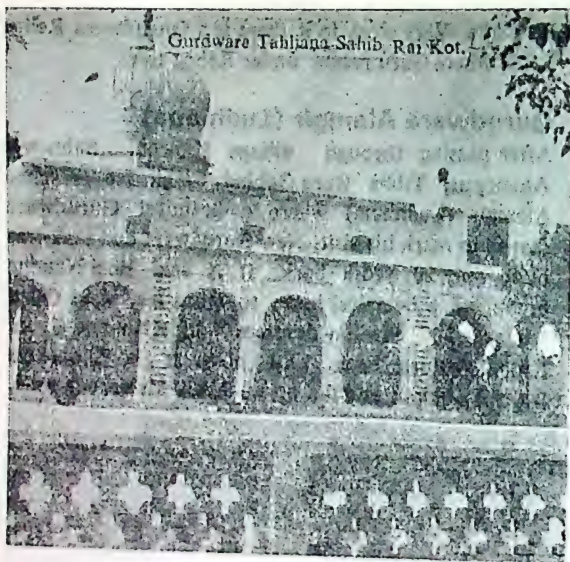
After passing through village Kanech, Sahnewal Anandpur, Tibba Guru Gobind Singh Jee reached Alamgir (Ludhiana) where a beautiful Gurudwara stands to mark his visit. New Gurudwara and tank was built only 20 years back. It is said Bhai Naudha presented a beautiful horse to Guru Jee. And Guru Jee asked his Muslim devotees Nabi Khan and Ghani Khan to return back. This place is 134 Kilometers from Anandpur and falls on Ludhiana Malerkotla road.



Gurudwara Alamgir Ludhiana

Gurudwara Harijan

Guru Gobind Singh along with Bhais Dharam Singh Daya Singh and Mann Singh stay at a Dera of udasi sadhu Kirpal. It is said first udasi sadhu welcomed Guru Jee but when he learnt that the Guru was being pursued by the Mughal army he refused lodge him any longer. At this historic place a beautiful Gurudwara stands. This place had been blessed earlier by sixth master.



Gurudwara Rai Kot

Gurudwara Rai Kot

After Harijan Guru Gobind Singh Jee came to Raikot and stayed with Zamidar Rai Kalla. He extended full hospitality to the Guru. Rai Kalla sent his man Nura Mahi to Sirhind to enquire about the Guru younger sons and mother. The news about the brutal happenings at Sirhind was given to Guru Jee by Rai Kalla, but the Guru Jee received the news calmly and offered thanks, giving to the Almighty, saying that what belonged to the God had been rendered unto him. He also explained that the body is mortal and so it has perished while Guru was uttering these words, he uprooted a blade of wild grass with the point of his arrow. The Guru observed that it heralded the end of the regime of tyranny.

Gurudwara Madeh Paka Sahib

Two disciples chaudhri Lakmir and Shamir of Guru Hargobind Jee met the tenth Guru and welcomed him and provided all hospitality. It is said Guru also stayed with a carpenter who happened to be a devoted Sikh.

Lohgarh Sahib Dina

This historic place is 250 Kilometers from Anandpur Sahib. When Guru Gobind Singh reached here, Nawab wazir Khan of Sirhind got the news about their presence so he ordered chaudhri

Shamir to arrest the Guru and send him to sirhind but a man of steadfast faith chaudhri shamir wrote back, since he loves Guru just as you hold your pir in high respect, so can not have the heart to carryout your orders. This is the place from where people came to know that Uch 'Ka Pir' was Guru Gobind Singh himself. The Gurudwara built in the memory of Guru called as a Lohgarh Sahib.



Lohgarh Sahib Dina

Gurudwara Siri Zafarnama Sahib

This Historic Gurudwara Sahib falls in a village Kangra District Bhatinda. This place was earlier visited by the Sixth Guru Hargobind Sahib also. This was the place where Guru Gobind Singh wrote Zafarnama and handed it over to Bhai Daya Singh to deliver it to the Mughal Empire at Aurangabad in South. Guru wanted to stay here for longer time but due to danger from Wazir Khan of Sirhind Guru was compelled to make a hurried trip across the country side, contacted the people and inspired them with courage and valour. Then Guru Jee visited Burj Mannan, Bhadaur, Patto hira Singh, Jalal, Bhagta Bhaika, Gandu ki Theh, Dod. Lambwall, Maluka, Kotha Guru. At all these historical places beautiful Gurudwaras are built to mark the memory of tenth master.

Gurudwara Sahib Bargari

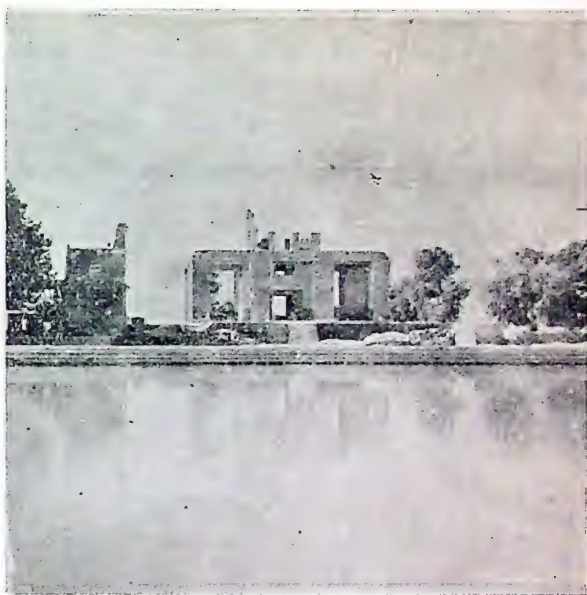
This historical place where a beautiful Gurudwara Sahib stand to commemorate the visit of Guru Gobind Singh is in district Faridkot. It is believed that tenth master visited this place twice in the course of his travels. From here Guru Jee visited Vehbal Kalan where Gurudwara Tibbi Sahib stands. Then Guru Jee stopped at Gurusar for a short time.

Gurudwara Kotkapura

It is said this City had been founded by one Chaudhri Kapura. The Chaudhri received with an open arms to Guru Gobind Singh Jee when he visited this place. Guru was also pleased with the reception. At Kotkapura there are two Gurudwaras here sacred to the memory of the tenth master.

Gurudwara Siri Gangsar Sahib Jaito

It is believed that Guru Gobind Singh dissuaded a worshipper going for a dip in the river Ganges and convinced him that a dip in the tank at Jaito would deliver him similar benefits. It is for that reason that this tank and a beautiful Gurudwara built near by called Gangsar Sahib. This place is about 18 kilometers from Kotkapura. This is the place where British Government killed hundreds of Akali agitators who were supposed to be supporters of Maharja Ripduman Singh of Nabha on 21 February 1924.



Gurudwara Lakhisar Sahib

Lakhisar Sahib

It is situated to the east of Mehma Sawai, some two kilometers away. From Anandpur Sahib it is 452km. During Guru Gobind Singh's stay here large number of people from far and near flocked to the place to have his blessings.

Gurudwara Jand Sahib

This is a place where all the sikhs rejoined their Guru those who had run pell-mell after crossing the Sarsa river and begged forgiveness, and which they granted. From here only whole gathering accompanied the Guru to Khidrana. This place is in village Ramiana where Gurudwara stands is about 13 kilometers from Jaito.

Muktsar

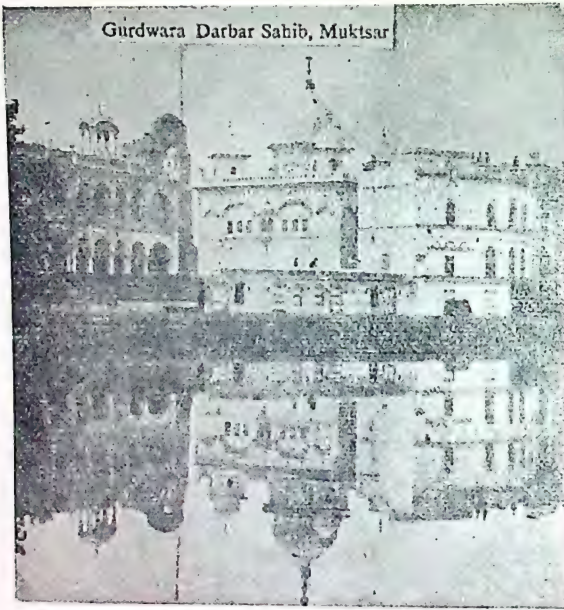
Originally known as 'Khidrana' Ki Dhab, Muktsar city occupies a place of great eminence in the eyes of the sikhs. The present name is derieved from the 'chali muktas' who sacrificed their lives here while fighting against Mughals. The Mughal army of irhind who came in pursuit of the Guru fought with the s'kh here and were rooted. The sikhs had taken possession of the pond which was only source of water in the area. It is said that this was the last battle of the Guru in punjab who fought on 29th December 1705. The Guru per-



Gurdwara Shri Gangsar Sahib

Gurudwara Siri Gangsar Sahib Jaito

Gurdwara Darbar Sahib, Muktsar



Gurdwara Muktsar

sonally cremated the forty martyrs on the 'Sangrand' of Magh the day following the Lohri. There are about four historical Gurudwaras named Shahid Ganj, Tibli Sahib, Tambu Sahib and Darbar Sahib.

The 40 'Muktas' who had given the Guru a disclaimer at Anandpur Sahib that they were no longer his sikhs and he was no longer their Guru, led by Mai Bhago had come in search of Tenth Guru. At Khidrana they fought

with enemy troops till last man. This is the place from where people came and were thus termed the 'Chali Muktas'. Their leader Mahan Singh continued to retain his breath till the Guru tore the disclaimer to pieces and restored the broken link. At this place is a Gurudwara Shahidganj.



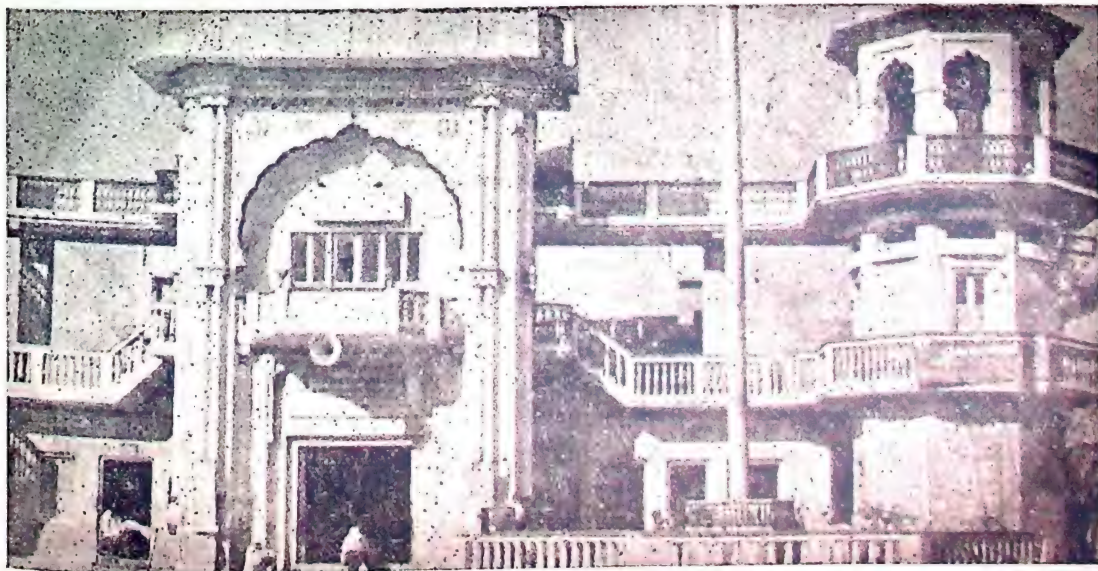
Gurdwara Takht Pura

Ambala

Ambala is a big city situated on G. T. road spread from Amritsar to Delhi and is a trading centre. As there is a military Cantt, it is renowned in whole of India. There are many historical Gurudwaras. Manji Sahib in memory of Guru Hargobind is renowned galore.

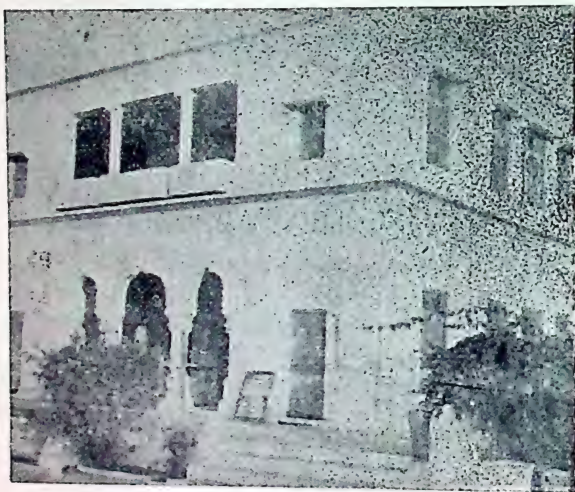
Gurudwara Manji Shib

Due to grand Martyrdom of fifth Guru Arjun Dev Jahangir felt there was danger of revolt. The reason was in addition to Hindus good Muslim also were enraged why so atrocious, grisly calamitous treatment was done to Guru Arjun. And Jahangir officers informed him about this upheaval and restlessness. So he sent Guncha Beb his trustee body guard to bring Guru Hargobind. The Guru halted here while going to Delhi from Amritsar. At that time courts were situated near this Gurudwara site and a village named Khurm Pur was situated here. Population of Ambala was much less in those days as compared to present Population. Guru ordered the halt. Langar was prepared. People thronged to see the Guru. Rangar Lakhu of village Lukhi, also came to pay the homage. He expressed the shortage of water. The 6th Guru produced Bawali (small tank) by Occult powers and removed scantiness of water. Now there is grand



Gurudwara Manji Sahib Ambala Cit

building at this place. There is good arrangement for the devotees and traveller to stay here.



Gurudwara Badshahi Bag

Gurudwara Badshahi Bag

This is that historical place where the 10th Guru got a sparrow fight a Hawk to elucidate "MAHA WAK" 'Chirion Se Me Baj Turaun Tabe Gobind Singh Nam Kahun.' This Hawk belonged to the local Qazi, Nurdin, whom a sparrow which took ambrosia of Guru Gobind Singh killed the hawk. It is said Guru Gobind Singh was proceeding to Lakhnau and he just stayed here under good shade of the garden. This Gurudwara is near the courts in south of Ambala city. Gurudwara is constructed after the partition of India. Even near there are trees of fruits galore here. At the Baisakhi, a fair is held.

Gurudwara Gobind Pura

This sacred place has also the sacred touch of Guru Gobind Singh's Sacred Feet. Here the sacred sparrow having blessing of 10th Lord Pounced upon the Hawk of well know and famous Pir. Qali Pir Din and the sparrow killed the hawk. This historical place is situated near the Jain collage and Gurudwara has been built. The Lord stayed here for a few days, mean while Mata Ji also joined him. One day Matta Ji was told by the Sikhs that water was Saltish there and people crave for the cold water. Matta Ji requested, Guru Ji to take

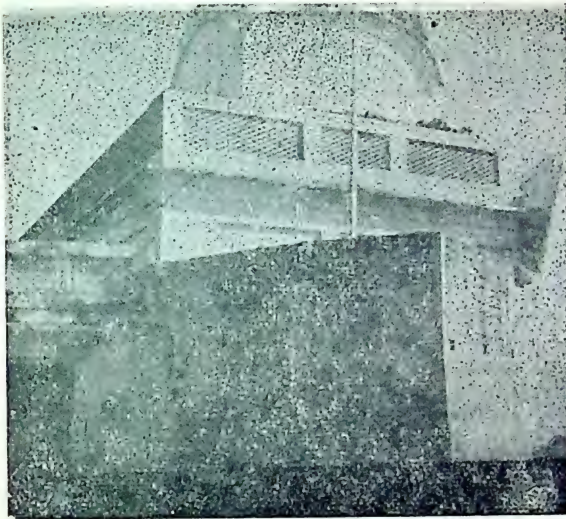
pity upon the local inhabitants, so that water gets transmogrified in to Sweet water. The Guru put arrow in the bow and shot the arrow towards the Sky. Guru Gobind Singh Ji asked the Sikhs to dig that place where the arrow fell down. Ecco Sweet water gushed up. This well is still in existence at back side of the Gurudwara.



Gurudwara Gobind Pura

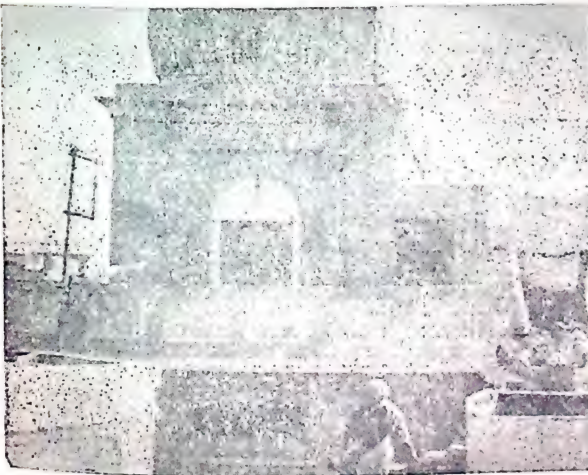
Sat-Sangat Sahib

Bhai Jaita Ji stayed here while taking sacred head of Guru Tegh Bahadur to Anandpur from Delhi via Panipat Karnal. In those days a stream named Tangri flowed here where now Jagadhri Gate is situated. Jaita Ji had a basket upon his head in which sacred head of 9th Guru was placed reverentially and after crossing Stream Tangri Jaita Ji, set down under trees of beris and put the basket on a raised platform. Poor People had their (Jhompris) near this place. Most of them were 'GHUMARS'. Bhai Jaita asked one GHUMAR to tell house of any Sikh in that locality, and he accompanied Bhai Jaita to the house of a Sikh. Gurudwara Sisganj is situated at that place now. It is very near to Satzi-mandi. The family of that Sikh, reverentially cared for the head of martyr Guru, and in the morning Bhai Jaita left for Anandpur when Guru Gobind Singh was going Kurukshetra had also stayed in that very mohalla of 'Ghumars



Gurudwara Sat-Sangat Sahib

at least for two weeks. One 'Ghumar' presented an ass (Donkey) to Guru Sahib which he gave away to neady person at Kurukshetra.



Gurudwara Sis Ganj

Gurudwara Sis Ganj

This sacred place is situated near vegetable market and close to the grave of 'PIR' Tawakal Shah. In a street when Jaita Ji was going to the house of Sikh along with the 'Ghumar' (Potter maker) the 'Pir' Tawakal Shah met them in the way. He asked Bhai Jaita to be his guest.

It is toled PIR Tawakal Shah was a persons of occult and transdental powers. Bhai Jaita was on way to house 'Dera of Pir' when Bhai Ram Ji the Sikh, to whome they were going also came there. He requested the 'PIR' to allow Bhai Jaita to stay at this house, The 'PIR' agreed. Bhai Jaita reached in the Jhuggi of Ram Ji with secred head of Guru Tegh Bhadur. He put the basket on one side with great respect and sat down. As Bhai Jaita was coming from Delhi other neighbours also gathered and there was atmosphere of sullenness, they requested to see the basket. They also put many questions about Guru Tegh Bahadur. Bhai Jaita was unable to give replies to all the questions he put off the covering from the basket and said, "Brethern" have Darshan of Guru Tegh Bahadaur.

Bhai Ram Ji was in praying poze upon kness and his eyes were moist with tears. The faithfull and noble family through whole of night paid homage to 9th Guru remembring his goodness. Early morning Bhai Jaita Ji left for Anandpur Sahib.



Gurudwara Lakhnaur Sahib

Gurudwara Lakhnaur Sahib

This place is 15 K.M from Ambala city. The maternal grand father of Guru Gobind Singh lived here. This place had sacred touch of Guru Gobind Singh as well in addition to the visit of Guru Tegh Bahadaur

Gurudwara Dattan-Sahib

This is that historical place where Guru Tegh Bahadur Sahib halted, while going to Delhi on the call of emperor Aurangzeb. This is a very beautiful Gurudwara and is situated on the Peoha Goola road this Gurudwara at a distance of three miles from Peoha and is situated in Kurukshetra district.

Gurudwara Sudhal Sahib

This place reminds us the visit of Guru Tegh Bahadur of that time, where His holiness halted while proceeding to Assam, and Sanctified this place. This Gurudwara is situated near Jagadhri workshop and a beautiful Gurudwara.

Gurudwara Deorhi Sahib

This Gurudwara is of Guru Tegh Bahadur Sahib and is situated upon the road which goes from Pipli to Yamana Nager and is very near to Ladwa.

Gurudwara Patshai Navi Jind

Here Guru Tegh Bahadur Ji stayed while proceeding to Delhi to drink Ambrosia of Martordom S.G.P.C. Amritsar is constructing a very beautiful building at this place and has spent about rupees five lakhs already. It is heard Guru Tegh Bahadur appealed to

people to lead an intrepid life and follow the path of truth and fearlessness from death. He Exhorted for this revolutionized living,

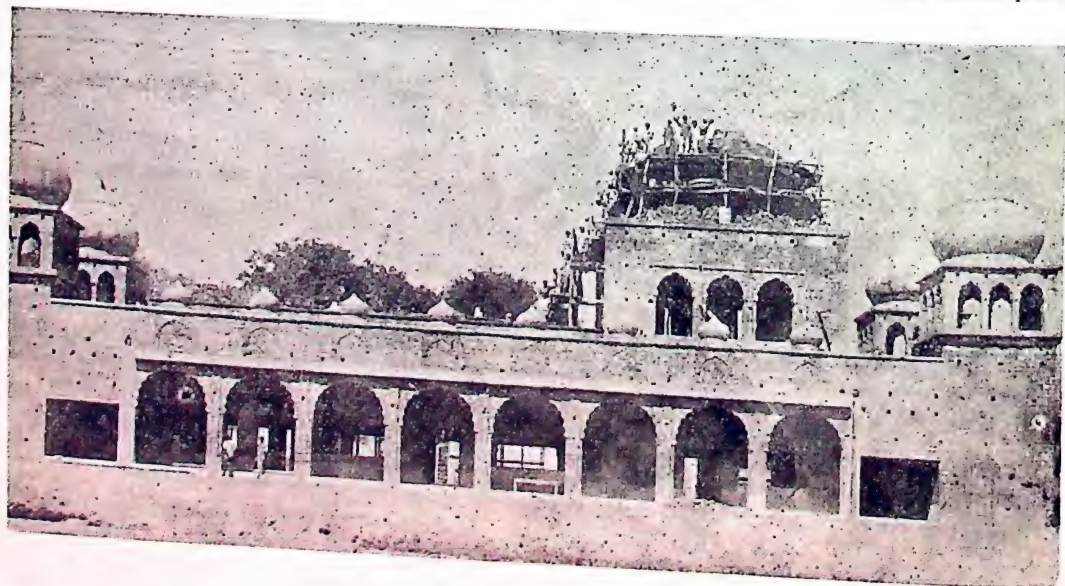
Gurudwara Sahib Lakhan Majra

A magnificent building is constructed here which is visible from a great distance, and situated upon the road which goes from Rohtak to Jind, and at a distance of eleven miles on one side of village Lakhan Majra.

A huge tank is also here, which is yet not constructed due to non cooperation of the local people, albeit some people are trying. It is told that Guru Tegh Bahadur stayed here for 13 days. He, Preached recitation of 'Name of God' and distribution of a part of earning to needy. On every 'Punia' a fair is celebrated here. This is the only sacred place in Haryana; where largest gathering is seen in commemoration of Hola mohalla festival.

Gurudwara Dhamdhan Sahib

This Gurudwara consists of a spacious building some part of building is from the times of Guru Tegh Bahadur and some part is constructed new. It is said Guru Tegh Bahadur twice blessed this sacred place by



Gurudwara Patshai Navi Jind

his visits. After his declaration as Guru at 'Bakala' he stayed here for 3 months in 1723 B. While Proceeding to East via Lehra Gagga. The sangat of 'Pothohar' offered huge amount of money here. Second time he

stayed here while going to Delhi to drink Nectar of Martordom. The arrangement of this Gurudwara is quite appreciable.



Gurudwara Sahib Khattak-Kalan

Gurudwara Sahib Khattak-Kalan

Guru Tegh Bahadur Sahib halted here while going to Delhi. At night thieves stole the horses. When thieves wanted to leave the place they became blind, they could

not see anything up to morning, if they went back they could see, and while proceeded with horses again became blind, at last they returned horses of great Guru and sought his forgiveness. This Gurudwara is close to Jnd.



Gurudwara Kharak Bhora Sahib

Gurudwara Kharak Bhora

This Gurudwara is situated upon the road which goes from Dhamtan to Jind. Ninth Lord halted here on his way to Martordom Path. Great number of pilgrims came to visit this place.

Guruwara Bangla Sahib Rohtak

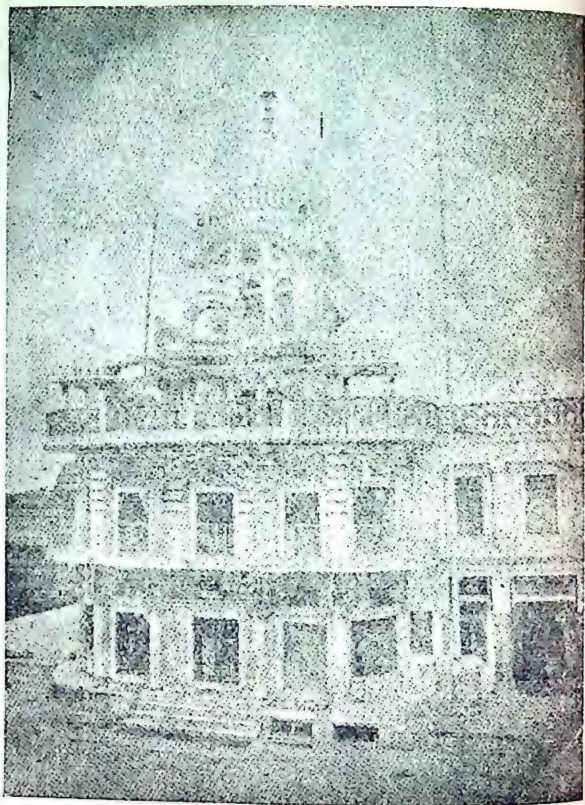
This Gurudwara is also connected with the name of Guru Tegh Bhadaur Sahib. The great Guru came here in 1675, and stayed for 13 days. The tree Trunk of 'Imli' is made safe by constructing a raised platform around it, where the great Guru had tied his horse. New Building of the Gurudwara is under construction here, which is situated on Jind Road.

Gurudwara Barna Sahib

This Gurudwara is situated upon the road going from Kurukshetra to Kaithal. It is very beautiful Gurudwara. It is constructed in the remembrance of Guru Tegh Bahadaur. The Guru forbade people not to smoke Tobacco which is evil and 'Jagat-Juth'.



Gurudwara Barna Sahib



Gurudwara Sahib Trawari Distt. Karnal

Gurudwara Trawari

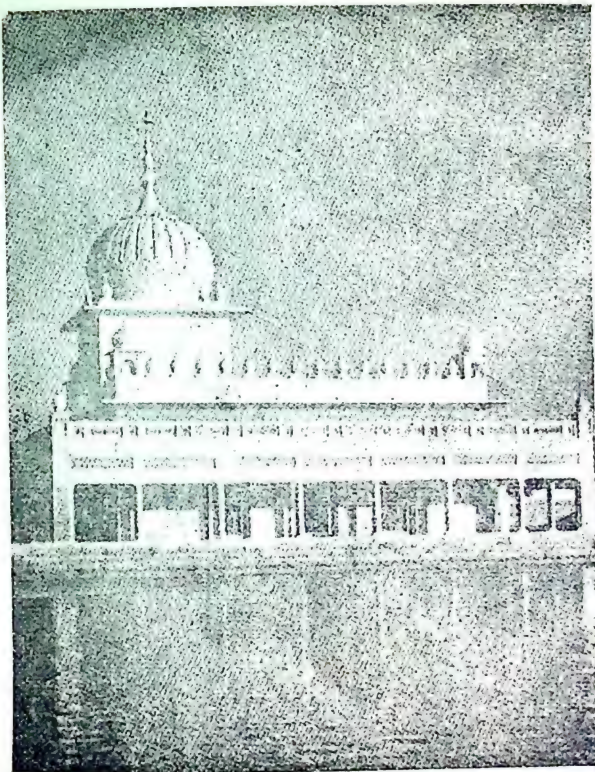
This is that scared place, where Bhai Jaita spent night while on way to Anandpur, taking the sacred head of Guru Tegh Bahadur after his Martordom at Delhi. While going from Karnal to Ambala, this is at 10 Kilometers distance and a very beautiful Gurudwara.

Gurudwara Bhora Sahib

While on way of preaching Guru Tegh Bahadaur stayed here, The Gurudwara is in the old sacred building, This is six miles from Yamuna Nagar and three miles from Jagadhri on pucca road.

Gurudwara Jhiwar Heri

This auspicious place vindicates visit of Guru Tegh Bahadaur and is situated near Mustfabad Railway Station.



Gurudwara Nim Sahib Kaithal

Gurudwara Nim Sahib

This Gurudwara is in the sacred memory of Guru Tegh Bahadur and a new building is under construction, soon it shall be completed. For many days 9th Guru stayed here and preached to people to believe only in one God 'Akal Purkh'.



Gurudwara Rori Sahib N'sing

Kurukashetra

History for this place is old for ages and eges. We have a glimps of Nabh Kanwal sacred place here, form where Barmaji had eruptep, The precipice since times of King Harsh and King Kuru can still be seen here. At a short distance a precipice of old times of Raja Karan is also visible where'daily gold was given Almo. This historical place reminscences of those old times where the Mahan Bharta battle was fought by Kaoros and Pandos. The innumerable Khashatris Raja, Mahan Rajas of Kailash mountain, Kaushal, Multan and of Sind areas fought heroically, intrepidly and selpt for ages "in saelula sealulorum". This is that historical place where wrriors of Acme fame like Bhisham Patama Maharaja Sudharshan, Kirpa Charaj, Asthama and brave Bhima and other Commanders are sleeping since ages.

Due to this war its name is Kurukshetra. On the sacred eclipse of Sun day, devotees, Sadhus, Yogis, Sanyasis Bairagis and Brahamcharis throng to this hitorical place. Sikh Guru' s also came to this place, out of ten Gurus nine came to this sacred place. Only Guru Angad Dev Jee did not came to this place. It is said the first Lord Guru Nanak visited this historical place during his first sojourn and broke t he hypocratie blemishments of Pandas' by performing mcraculous feats. There are about nine Gurudwaras over here, out of nine old Gurudwaras three new buildings are comming up which are worth seen. Kurukashetra falls on the main G.T. road which leads from Amritsar to Delhi.

Gurudwara Sidhbaty

This sacred place had touch of Guru Nanak. There is a Gurudwara in the sacred memory of Guru Nanak. This Gurudwara is situated near Kurukshetra city.

Guru Nank reached here starting from Peoha at the time of Solar-eclipse. There was great gathering here A Prince of Patna; who was turned out of his Kingdom by his enemies reached KuruKshetra, who had a dead deer at his shoulder hunted on way. The prince was bewitched by the dazzling face of great Guru and the Prince bowed at the feet of Guru Nanak. As he had nothing else to offer he offered the Carcass of dead Deer to Guru. The Guru ordered to cook the flesh and it was done. So the Pandits got enraged at this unscheduled act and they swarmed towards Guru Ji angrily. Askance, "What do you mean by this Sacrilegious act on sacred day of Solar eclipse. Guru Ji invited them for a discourse and a learned Pandit named Nanu was too presumptuous to repeat the Query, "Why flesh is cooked at such a sacred place and that too on Solar-eclipse day, The great Guru recited the Shabad.

"Pehlan Mason Nimia. Mase under was" the false belief of Pandit was shattered the at Man's very existence starts Flesh and all the transformation through out his life is as such. The Pandit went down and paid homage to the great Guru. The strange drama of cooking flesh was enacted to draw attention and curiosity of all present so that dogmatic superstitious beliefs are belied and true philosophy of life explained

Gurudwara 6th Guru

The building of this historical and sacred Gurudwara is under construction, and along with building scared (Sarower) tank is also under construction. This Gurudwara is quite in the midst of the town K. The 6th Guru came to this place twice. Once when coming back from Nanak Matta; secondly at that time when they were taking Chandu, the murderer of Guru Arjan to Amritsar. Chandu was hand over to Guru Hargobind at Delhi after knowing facts,

Gurudwara 7th Guru

This Gurudwara is situated in the sacred memory of Guru Har Rai. 49 acres of land exists in the name of this Gurudwara.

Gurudwara 9th Guru

Starting from Barna Guru Tegh Bhadaur halted at banks of Sarswati river near the Thanesar city. People who had gathered at the Solar-Eclipse swarmed to have a look of the great Guru. Any body who caught glimpse of Guru Tegh Bhadaur was blessed. Especially Jogis were wondrously struck at seeing the Langar, Kirtan and Diwan, in vogue in the Guru's entourage. 14 Acres of land exists in name of this Gurudwara.

Gurudwara Raj Ghat

This Gurudwara reminds historical background of Guru Gobind Singh when he gave Ass in Charity. This Gurudwara is at the bank of old Tank.

It is said, on insistence of Mata Gujri ji and revered wife Sundri Ji and other devoted Sikhs, Guru Gobind Singh came to Thanesar (Kurukshetra) in 1759 B, from Anand-pur. Mata Gujri Ji and Sundri Ji stayed at the house of Pandit Mani Ram. Many Sikhs from Far and wide thronged to Kurukshetra on knowing that Guru Gobind Singh Ji was reaching on Solar-Eclipse. Big Langar (Free Kitchen) was started, The Jogis with aet-ears got envious at seeing free distribution of food to one and all. They convived and sat to eat Langar in Huge Number, to prove Langar would be finished soon to insult of Sikhism. Guru ji deputed Bhai Daya Singh to distribute, when he was too petty thinking of yogis. Ecce ! all of them could eat one Roti (Chapati) each and could feel no need to take any more and felt ashamed and sought forgiveness of Guru ji. When Solar-eclipse was over Guru ji sent for a Donkey to give it in charity, as custom is to distribute Alms to needy at this juncture. Rs 100!, garland was put around the neck of Donkey and it was declared that who

so ever accepts it that will be officially declared as (Phrohat at Kurukshetra. So this became point of discussion in the festival when all else refused, Pandit Mani Ram gladly offered to accept it when he was told about the veracity of situation. Guru Sahib bestowed one sword and one Hukam Nama also to the Pandit. Next day many hunters headed by Jogi Chand Nath came and requested to show them arrow bow technique. Guru Ji accepted it after some time .Guru Sahib shot 5 arrows 2 went at the target and 3 ()? All hunters were astonished'

Delhi

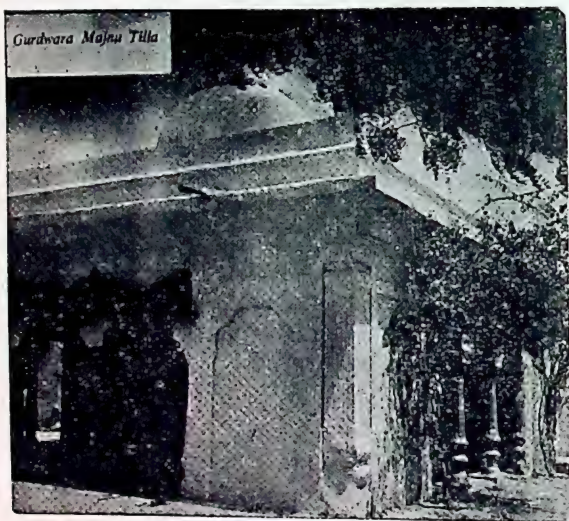
Gurudwra Nanak Piyao

Guru Nanak was twenty when Sikander Shah Lodhi came to the throne and he was Thirty four when he went for his first tour to Punjab, two years later he set out for the eastern tour in the year 1505 A. D along with Mardana and Bhai Bala ji. In June 1505 they reached Delhi. Guru Nanak camped on the outskirts of Delhi in a garden situated near Sabzimandi. As soon as people learnt about the new prophet started coming to pay their homage and brought precious offerings for him, but bestowed countless gifts Mardana was very happy but Guru Nanak distributed all the offerings he received among the poor and needy. The garden in which he rested became a shrine, the man to whom the garden belonged changed it into Guru Nanak shrine. Free kitchen was started to serve high way travellers. Guru Nanak appointed one of his devotees as the missionary incharge of the shrine which later came to be known as Nanak Pao (shrine of slaking thirst.)

One day Guru Nanak saw the owners of an elephant crying over a dead animal. The master pointed out that the elephant is not dead and he helped then to revive the apparently dead elephant. A few days later Emperor Sikander Shah came to know that a non muslim Fakir, who had won the admiration of all the Hindu and muslim divines of Delhi had brought a dead elephant to life. When of Emperor elephant died he sent for Guru Nanak and ordered him to bring the dead animal to life, But Guru Nanak refused to do so, He was immediately imprisoned. On July 3, 1505 when Guru Nanak was still in person a great earth quake shook the capital. It was in fact so terrible that mountains were over turned. Many thought that the new Fakir Nanak who has been imprisoned by the Emperor had cursed the king and Empire. This charged the mind of emperor and he released the Guru Nanak and at his request many other prisoners.

Gurudwara Majnu Tilla

On the banks of Jamuna there lived a Muslim dervish who led a lonely life of prayer and penitence. The vigils and fasts which he kept made him so thin that people addressed this muslim sage by the name of majnu. When Guru Nanak blessed him he achieved enlightenment and became a devout disciple of the Guru. His



Gurudwara Majnu Tilla

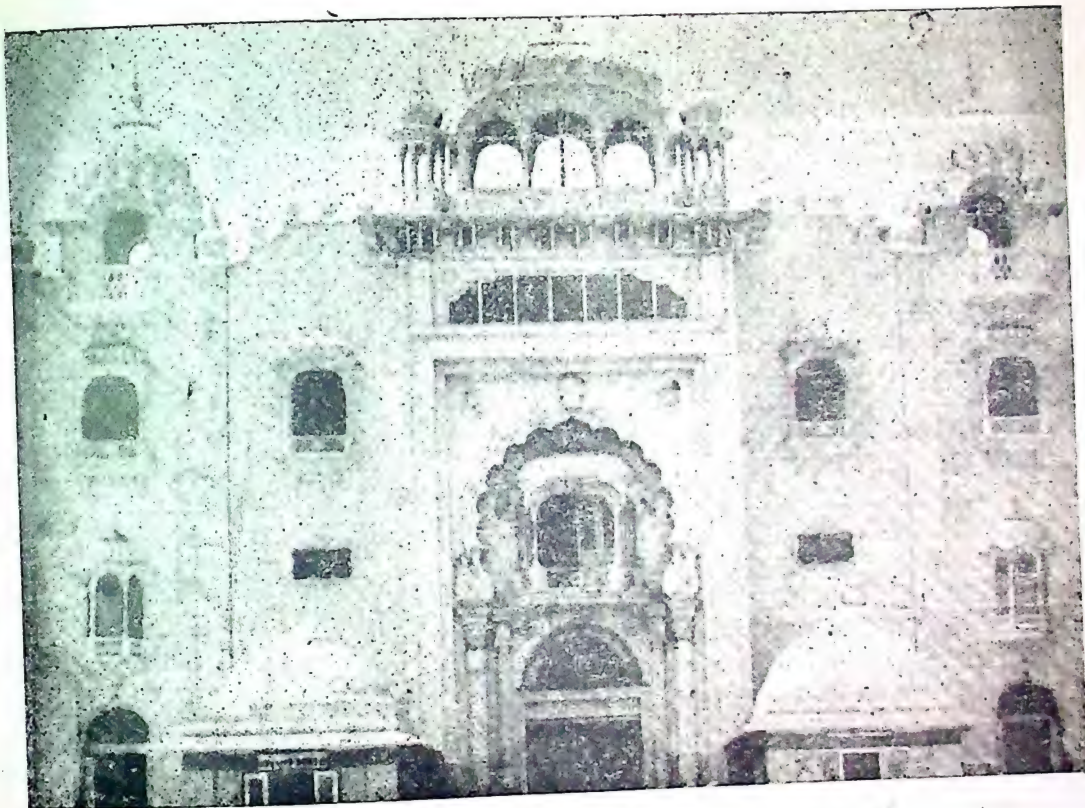
hermitage situated on the bank of Jamuna came to be known as Majnu Ka Tilla. Many sufis, yogis, Vairagis and saints of Delhi, came to Guru Nanak and held spiritual discourses with him. Saint Nizamuddin Aulia also came to pay homage at this place and were deeply influenced by Guru Nanak. When Guru Hargobind was invited by the emperor Jhangir he came and stayed at this place. The suspicious Emperor arrested him at this very place and imprisoned him in the Gawalior fort. The Guru remained in prison for about six months when he was released on his way back to the Punjab he again stayed at Majnu Ka Tilla shrine. When Guru Hari Rai sent his young son Ram Rai to explain the tenets of Sikhism to Aurangzeb, Ram Rai also stayed at Majnu Ka Tilla shrine.

Gurudwara Bangla Sahib

Precocious genius and highly efficient and spiritual training made Hari Krishan a perfect leader at the age of six, competent to guide the followers of Guru Nanak in one of the most critical periods of Sikh History, when the suspicious Aurangzeb was at the

height of his power. When Ram Rai came to know that the crown of Guruship had been bestowed on this younger brother the loss of what he thought was this right of inheritance became so distressing to him that he was prepared to fight for the spiritual leadership of the Sikhs community with all the resources at his command. His followers particularly the Masands, who numbered hundred, inflamed his jealousy and injured vanity with all his display of miracles, and his influence in the court. Ram Rai had failed to win over the leading Sikhs of Delhi and Punjab. Every Sikh knows that in the past also, the Guruship had always been bestowed on the most perfect and deserving member of the family and not to the eldest son. As a last resort, Ram Rai approached Emperor Aurangzeb to help him in acquiring the crown of Guruship. Prominent Sikhs of Delhi and Punjab appealed to Ram Rai to desist from creating a new crisis by seeking the support of Aurangzeb who had not spared any of his own Kiths and Kins.

Aurangzeb agreed to summon Guru Hari Krishan to Delhi. The Sikhs of Delhi were seriously disturbed over the situation. Fortunately both Raja Jai Singh and his son Ram Singh were at Delhi. Sikhs approached them to intervene and prevent any injury to Guru Hari Krishan. Inspired by Rajput tradition Jai Singh had proved himself as wildly brave as any of his ancestors. Raja Jai Singh took the responsibility of persuading Guru Hari Krishan to come to Delhi and also took assurance from the Emperor that as long as the Emperor was not satisfied about the succession issue, Guru Hari Krishan would stay in his bungalow as his guest. Aurangzeb readily agreed as there was no political issue involved. Raja Jai Singh sent a courtier named Diwan Paras Ram with gifts and presents. Guru Hari Krishan was received by Raja Jai Singh and his son Raja Ram Singh and was lodged in his bungalow at Raisana. While Ram Rai sought the patronage and favours of the Emperor and the Nawabs, Guru Hari Krishan not only avoided meeting the Emperor, but disregarded all suggestions urging him to meet and impress the Mughal ruler. This bungalow where Guru Hari Krishan stayed for a month or two became an important historical Sikh shrine and is situated about a furlong from the Connaught place. The birth anniversary of Guru Hari Krishan is celebrated here in the month of July.



Gurudwara Bangla Sahib

Gurudwara Bala Sahib

While Ram Rai sought the patronage and favours of the Emperor and the Nawabs, Guru Hari Krishan avoided meeting the Emperor. Guru Hari Krishan moved among the poor the Sick and destitute cholera and small Pox were raging in the City. There Guru Hari Krishan went every day with food and clothes. On the other hand Ram Rai was busy all the day increasing his influence at the Court and trying to get Aurangzeb order to oust Guru Hari Krishan from the leadership of the Sikhs. The muslim who revered Guru Hari Krishan greatly for the radiant place and hope his serene personality reflected called him Bala Pir. Hindus and Muslims followed the young Prophet as a moth follows the flame. The informers of

Aurangzeb gave a very impressive reports the unusual powers and magnetic personality of young Guru. Raja Jai Singh was able to persuade the Emperor to leave the choice of the spiritual leader to the sikhs and a deputation of leading sikhs made it clear to the Emperor that their choice was Guru Hari Krishan. Aurangzeb also very anxious to see Guru Hari Krishan and Raja Jai singh promised to fix the meeting but the very next day Guru Hari Krishan had fever and like a prophet who decided to take the suffering of the people on his own person he showed signs of an attack of small pox, and Guru passed away on the night of march 30 1664 A.D. Over his samadhi developed his historic shrine called Gurudwara Bala Sahib.

Gurudwara Sis Ganj Sahib

The Emperor Aurangzeb had thrown hundreds of Brahmins in to Jail in the hope that if they first embraced the religion of the Prophet, the rest of Hindus would readily follow. The devouring flames of Aurangzeb fanaticism now began to encircle the Brahmins of Banaras, Kurukashetra Hardwar and Kashmir. Iftikhar Khan of Kashmir tyrannised over the Brahmins to such extent that it is said he sent Bundles of the sacred thread of Brahmins whom he either converted or killed. The Brahmins of north India appealed to Shiva Jee and the Rajput Princes, but these Hindu leaders expressed their helplessness and could not do any thing more than a polite but strong appeals to Emperor.

The Brahmins knew that Guru Tegh Bahadur's father had accepted the challenge of Jahangir and Shah Jahan and fought them with the sword and diplomatic wisdom. Five hundred Brahmins representing various centres of learning from Banaras to Sirinagar went to Guru Tegh Bahadur to seek protection and help. The Guru was visibly moved in the woeful tale of the Brahmins, Kirpa Ram their leader was in tears when he told the harrowing tales of tortures and the forcible conversion of women, men and even boys. There had been desecrated, their holy books had been burnt, homes looted and they were offered the only choice between death and Islam. Encouraged by his young son Gobind Singh Guru Tegh Bahadur urged the Brahmins to muster courage and addressing their leader said, tell Aurangzeb that if he succeeds in converting Tegh Bahadur then all the Brahmins and their after all the Hindus under their influence accept the Islam. Let Aurangzeb to stop the unnecessary bloodshed till I meet him, I will either succeed in persuading Aurangzeb to give up this policy of repression or lay down my life for the freedom of worship for all.

This was conveyed to Aurangzeb by Pundit Kirpa Ram through Governor of Lahore. Guru Tegh Bahadur Summoned to Agra, but Emperor was in Delhi, so Guru Tegh Bahadur was arrested and brought to Delhi. In Delhi he was kept under house arrest in a haveli the location of which is not exactly known. It was probably the haveli of the Jaipur princes. In the meeting Aurangzeb said to Guru Jee you do not believe in idola-

tory, you do not believe in the Hindu priests, the Brahmins. You do not believe in wearing the sacred thread. Why then you are espousing their cause? Guru Tegh Bahadur impressed the Emperor that although Guru Nanak the founder of Sikhism did not believe in idolatry, the sacred thread and all that is associated with it he believed in freedom of worship for all. Even though he did not believe in the fundamental tenets of Hinduism, he believed that the Hindus have the right to exist as Hindus. If the ruler of a country starts destroying all other religions and if he kills all who believed in a different ideology or doctrine, there would be no end to bloodshed. No God fearing religion should perpetuate cruelty and bloodshed in the name of religion. God is one. Truth is one. The Hindus who try to achieve it through a different path have the right to exist. The discussion and persuasion lasted some days. In the last meeting Aurangzeb asked Guru Tegh Bahadur to show a miracle or accept Islam, if he failed to do so either of these he would put to death. Guru Tegh Bahadur refused to show any miracle.

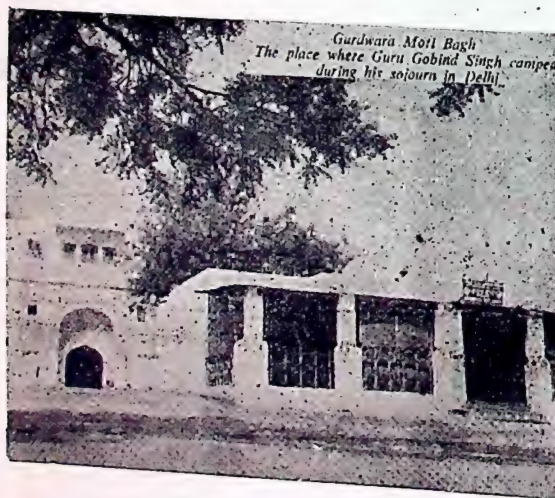
Next day Guru Tegh Bahadur, companion Mati Dass, Sati Dass, and Dayal Dass were tortured to death. The body of Mati Dass was sawn alive and Dayal Dass was thrown in to a boiling water their bodies were cut in to pieces and hung in public and displayed to show the extent of the tyranny and threat. Next day November 11, 1675 AD. was thursday. There was a tree opposite the Kotwali. Guru Tegh Bahadur sat under it in calm and silent prayer read for the executioner. When the executioner cut of the Guru's head people burst in to loud heart rending cries. Around the place where the head of Guru was beheaded has grown the shrine of Sis Ganj in Chandni Chowk. The trunk of the tree under which the Guru was beheaded has been preserved. The well from which the Guru took his bath while in prison also exists in the same place. The shrine is known as Sis Ganj.

Sis Ganj is a beautiful 'Gurudwara. Guru ka Langer' is open all the time. There are about 35 rooms in which visitors can stay free of rent. The office of Delhi Gurudwara Prabhandak Committee is also situated near by.



Gurudwara Rakab Ganj

When Guru Tegh Bahadur was beheaded the crowd of weeping and wailing watchers came closer to the body of Guru to have a last glimpse of the divine master. A dark and dusty storm made the atmosphere so murky that nature itself seemed to hide the horror of that sight. As the crowd forward a man dashed out of the crowd and with a lightening flash and disappeared with the head of Guru Jee. This was Bhai Jaita who disguised as sweeper. The clouds darkened and the storm was raging furiously. A large convoy of bullocks carts, camels and horses belonging to the royal contractor Lakhi Shah was approaching. The body was carried by Lakhi Shah son's in one of their bulcart to their residence at Raisana village, at present just opposite the parliament house and now known as Rakabganj shrine. They placed the body reverently on pyre of sandal wood and set fire to whole house. After the fire was extinguished they picked up the remains of the Guru and placing them in an urn buried them at the very spot where Guru Jee was cremated.



Gurudwara Moti Bagh

Gurudwara Moti Bag

The Hindu chief of the shivalik hills made repeated attacks on Anandpur the City state of Guru Gobind Singh. About 20 hill chief with the support of Dilawar Khan Faujdar of Kangra and wazir Khan of Sirhand failed to harm Guru Gobind Singh Jee they sent alarming reports to Aurangzeb in Deccan who appointed his son Muazzam (Bahadur Shah) as viceroy of Lahore

Multan and Kabul. When Prince Muazzam entered Punjab Bhai Nand Lal Goya requested the Prince to act only after making an impartial enquiry in to the false reports sent by hill chiefs against Guru Gobind Singh. In his historical composition Bachiter Natak Guru Gobind Singh himself tell us that Prince Muazzam sent his ablest general Mirza Beg who finding that Guru Gobind Singh had no aggressive designs against any one and was respected by Hindus and Muslims alike for his apostolic wisdom and qualities, punished those who were causing trouble to the Guru. This Prince Muazzam dared to disobey the orders of his father. Aurangzeb was very angry. He sent four of his high ranking officials with an army to investigate in to the matter supported Prince Muazzam's policy and advised the Emperor to leave the Guru in peace. Five or six year later the hill chiefs of shivalik again persuaded Aurangzeb to destroy Guru Gobind Singh whose army and power was fast increasing. The combined strength of the Faujdars of Lahore, Sirhind, Kangra and the chiefs of Malarkotla and the hill states failed to capture Anandpur after repeated attacks, Guru Gobind Singh evacuated Anandpur on receiving oaths signed on Koran by Aurangzeb and his generals. But while evacuating he was treacherously attacked. Feeling that neither war nor treachery had succeeded in destroying Guru Gobind Singh, Aurangzeb opened negotiations. Guru Gobind Singh's letter to the sangat of Bhai Rupa state that the Guru left Punjab for Deccan in the third week of October 1706 A. D. with some plans to establish an apostolic centre in south. the fact that later on Bahadur shah accompanied him to Deccan for his own campaign was incidental. When Guru Gobind Singh reached Bhagaur in Rajputana early in 1707 Aurangzeb died. Prince Muazzam left Jamrud in march 1707 and on reaching Lahore he formally declared himself Emperor. He sent a messenger post haste to Guru Gobind Singh to meet him at Delhi and help him in the battle of succession. In last week of May 1707 both Bahadur shah and Guru Gobind Singh met at Delhi. This meeting was very important and here the final battle of succession was planned. The Emperor was camping at the Red Fort while Guru Gobind Singh camped at the place called Moti Bag. Moti Bag belonged to a Banya named Moti, who was a flourishing leather merchant and had built colony of cobblers and tanners close by. Author of Suraj Parkash Kavi Santokh Singh has written in his Granth that Guru Gobind Singh shot an arrow in to Red fort informing

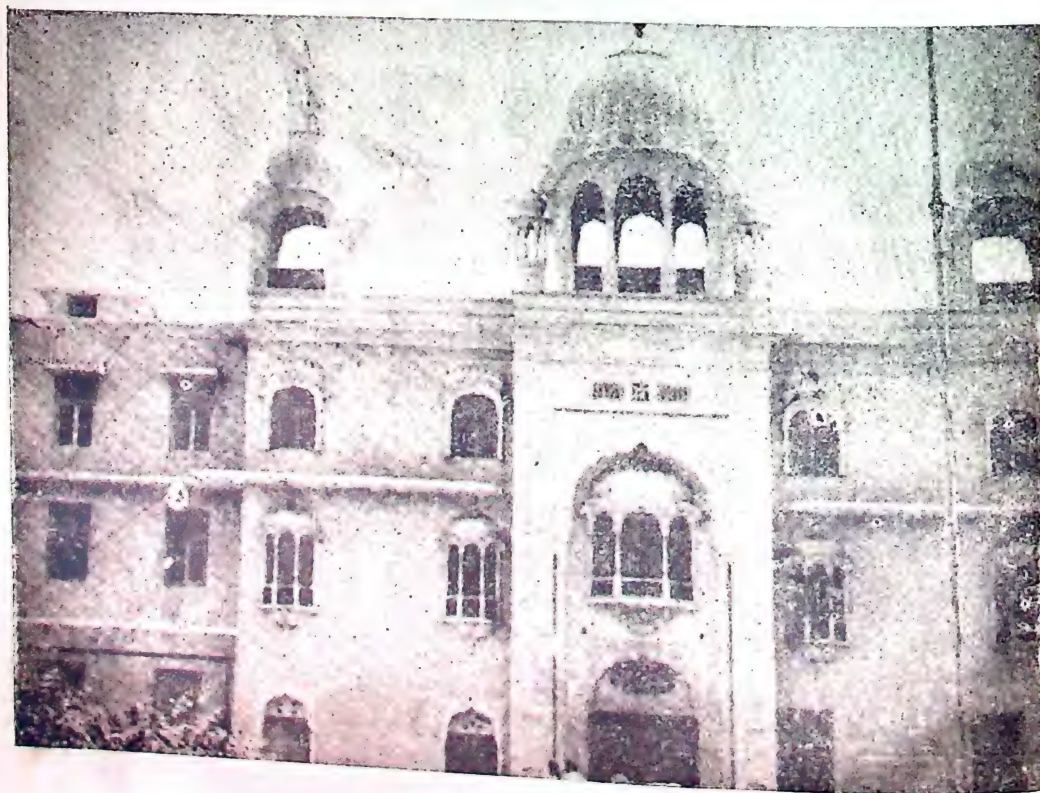


the Emperor of his arrival. From Guru Gobind Singh own account the way he used his weapons in his wars we learn that the Guru was a superb archer able to shoot arrow with both his right and left hand with equal dexterity, the first meeting of the Guru and the Emperor took place near Humayun's tomb now known as Gurudwara Damadma. Here they discussed war strategy, peace plans and witnessed elephant fight and bull fight organised for entertainment. The Guru promised to help on the condition that when Bahadur shah captures power he would punish all those who were responsible for treacherously killing his sons and destroying his army and his city Anandpur. Bahadur Shah basically agreed, while the details were to be worked later. While Bahadur Shah and Guru Gobind were planning the battle for the capture of Agra, Prince Azam reached Gwalior on June 2. The two armies met at Jajun on June 8. Guru Gobind Singh first sent his regiment commander, Kuldeep Singh with an Army unit and when the battle was raging fiercely

Guru Gobind Singh entered the battle and the fighting became very stormy and reached a critical phase. Bidar Bakhat the brave son of Azam was killed and then Azam was also killed with a bullet wound in his head. Ten thousands men died in the battle. Bahadur Shah expressed his gratitude to Guru Gobind Singh Jee in many ways. At Moti Bagh the day of first installation Adigranth is celebrated on hola Mohalla, the festival of spring season.

Gurudwara Mata Sundri Jee

Mata Sundri and Mata Sahib Devi continued to stay at Delhi, when Guru Gobind Singh went to deccan. According to one tradition they accompanied Guru Gobind Singh to the south but were sent to Delhi Just before his death. About Mata Sahib Devi she was known as virgin bride. She refused to take any other husband and adopted the life of religious mendicant. Both Mata Sundri and Mata Sahib Devi stayed for many years at Kutcha Dilwali Singan near Ajmeri



Gurudwara Mata Sundri Jee

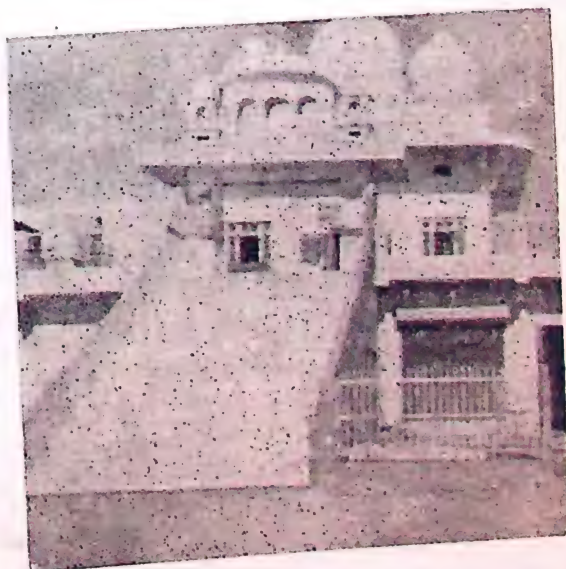
gate Delhi. They were attendant by Bhai Nand Lal, Kirpal Chand maternal uncle of Guru Sahib, Singh brother of Mata Sahib Devi. When the holy mothers parted from Guru Gobind Singh, Mata Sundri asked the Guru's permission to adopt as her son a boy who looked exactly like her eldest son Ajit Singh. Guru Gobind Singh reluctantly permitted warning here that his resemblance with Ajit Singh could not make his character like that of his son Ajit Singh. Mata Sahib Devi asked for a gift. She was made the eternal mother of Khalsa. She was also given five weapons one sword one Khanda (double edged sword) one Khanjar and two Katars (daggers). Mata Sahib Devi was also authorized to use the Guru's Seal Symbol on the Hukamnama. Ajit Singh the adopted son planned to become the eleventh Guru of the Sikhs. Mata Sundri disowned him after this ill fated adopted son was rightly or wrongly implicated in the murder of a Muslim Fakir and killed by tied to the tail of an elephant and dragged through the city on 18 June 1725. After this incident Mata Sahib Devi and Mata Sundri both shifted to Mathura for about two years. Maharaja of Jaipur had arranged for her stay at Mathura. When the situation improved they came back to Delhi and stayed at a place where Gurudwara Mata Sundri Jee is built. Mata Sundri died in 1747 A. D. while Mata Sahib Devi died a year or two later. The Samadhis of both Mata Sundri and Mata Sahib Devi are in Bala Sahib shrine, Mata Sundri Gurudwara is now situated at the back of Irwin hospital. Some historical weapons are preserved here also. The martyrdom day of Guru Gobind Singh son's is celebrated here every year.



Gurudwara Bala Sahib

Guru Tegh Bahadur Shrine at Mathura

After a brief stay at Delhi Guru Tegh Bahadur left for Mathura while on spiritual tour. On the way he paid a visit to Vrindaban also. As he did not stop at Vrindaban there is no historical Gurudwara commemorating his visit, above mentioned Gurudwara is built to commemorate the visit in Mathura.



Gurudwara Tal Sahib Agra

Agra

Gurudwara Tal Sahib Agra

This historical place is built in memory of Ninth Guru Tegh Bahadur Jee. This is the place from where Guru Jee was captured brought to Delhi. Gurudwara

Sahib which is under construction falls on G. T. Road between Mathura and Agra. From Agra Railway station it is about seven to eight kilometers. There is a nice boarding and lodging arrangements for the visitors.



Gurudwara Damdama Sahib

Gurudwara Damdama Sahib

This Gurudwara is under construction in memory of Guru Hargobind's visit. It also falls on G. T. Road. It is said this sacred place had a sacred touch of Guru Hargobind's feet while going to Delhi from Gwalior after his release from the fort. A beautiful platform and a room where Guru Granth Sahib Jee is installed is already built.

Gurudwara Mai Than Agra

From Mathura Guru Tegh Bahadur Jee went to Agra, where there was already a very important sikh centre built in memory of Guru Nanak visit to the place, Guru Ram Dass and Bhai Gurdas had stayed in Agra. When they were assigned important mission to represent Sikhism in Akbar's court. A devout lady invited Guru Tegh Bahadur to her house, where Guru spent a day. The name of this lady mentioned as Mai Jassi house became a shrine and is now known as Mai Than Gurudwara.

Gurdwara Mai Than, Agra

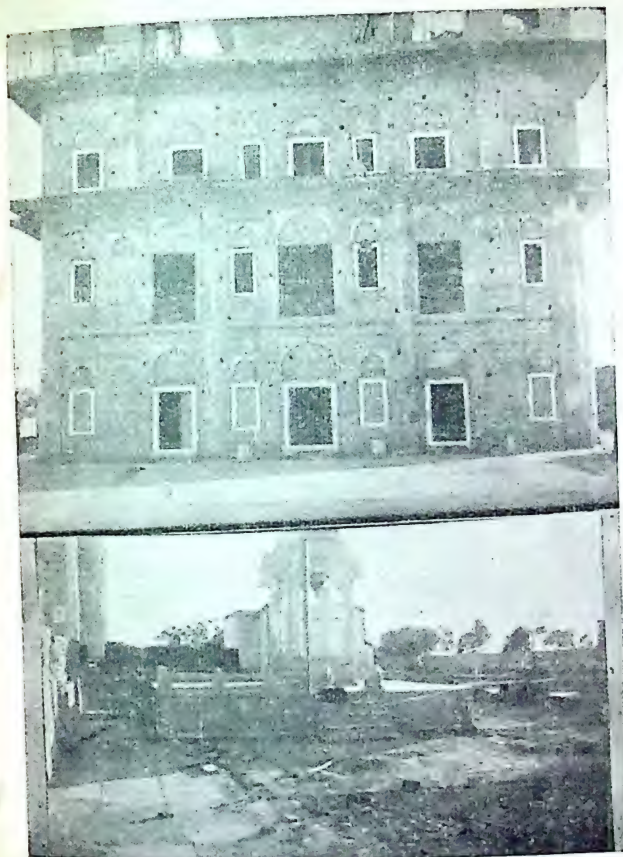


Gurudwara Gwalior

Gwalior has an important shrine reminding of the imprisonment of the sixth Guru in the fort there under the orders of Emperor Jahangir. This was around 1612, six years after the martyrdom of the fifth Guru. Chandu, a minister of Jahangir, who was to a great extent responsible for the tortures inflicted on Guru Arjan, instigated the Mughal ruler to summon Guru Hargobind from Amritsar to his court in Delhi. He then contrived to get the Guru imprisoned in Gwalior. After a year or so had passed, Jahangir realised the wrong he had done and ordered the release of Guru Hargobind. A number of Rajput princes were imprisoned in the fort at that time and the Guru secured their release as well. As a result, he is known as Bandi Chhor.

Gurudwara Pukka Sangat Allahabad

Allahabad (Prayag) is the place where the holy Ganges the Jumna and the Sarawati unite there by giving it the name Tirveni. Guru Tegh Bahadur some time in 1666 A.D. visited this place and camped in a place now called Ahiyapur. Here a great and joyful thing happened which created a stir and there in the knowledgeable spheres. Here the spirit and light of Guru Gobind Singh descended, and manifested itself by the will of God, in



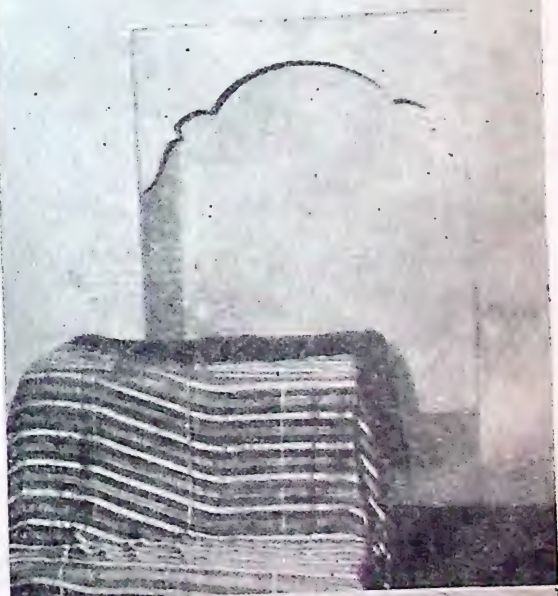
Gurudwara Bandi Chhor Gawalior

his mother's womb, the divine mother Gujri conceived the son of God, This historical event is even describes by Guru Gobind Singh himself in his autobiography "The Bachiter Natak" Guru Gobind Singh says: "God brought me in to the world as I was doing austerities on the mountain near Hemkunt, where I performed such penance that my soul blended with the supreme spirit. My father and mother meditated on the Incomprehensible. They both practised the yoga through diverse spiritual efforts. God commanded me to take human form in this world. I was then born in to this dark age, I did not like to come, but it was will of God There at Allahabad my light first manifested in human form.

At that time the age of Guru Tegh Bahadur was forty five, while Mata Gujri was about forty three years old. Guru Tegh Bahadur stayed at this place for about

month. The place where Guru Tegh Bahadur stayed is known as Gurudwara. Fukka Sangat.

Meditation room of Guru Tegh Bahadur in Benaras Shrine



Guru Tegh Bahadur Shrines in Varanasi

Gurudwara Varanasi

Varanasi (BANARAS) was visited by Guru Nanak, Guru Tegh Bahadur and Guru Gobind Singh, and has Gurudwaras in their memory.

Guru Nanak was there in 1506, when he went to Uttar Pradesh and further east. He stayed at the site of the present Gurudwara Guru Ka Bag. It was here that he had a long discourse with the celebrated Pandit Chatur Dass.

Gurudwara Bari Sangat is a reminder of Guru Tegh Bahadur and his son. The ninth Guru stayed there for seven months in 1665, seven years later Guru Gobind Singh halted there on his way to Punjab from Patna. Guru Tegh Bahadur's clock and the shoes of Guru Gobind Singh are preserved at the shrine.

In Jagat Ganj there is Gurudwara Chhoti Sangat where also Guru Tegh Bahadur stayed for some time.



Gurudwara Tegh Bahadur in Kanpur

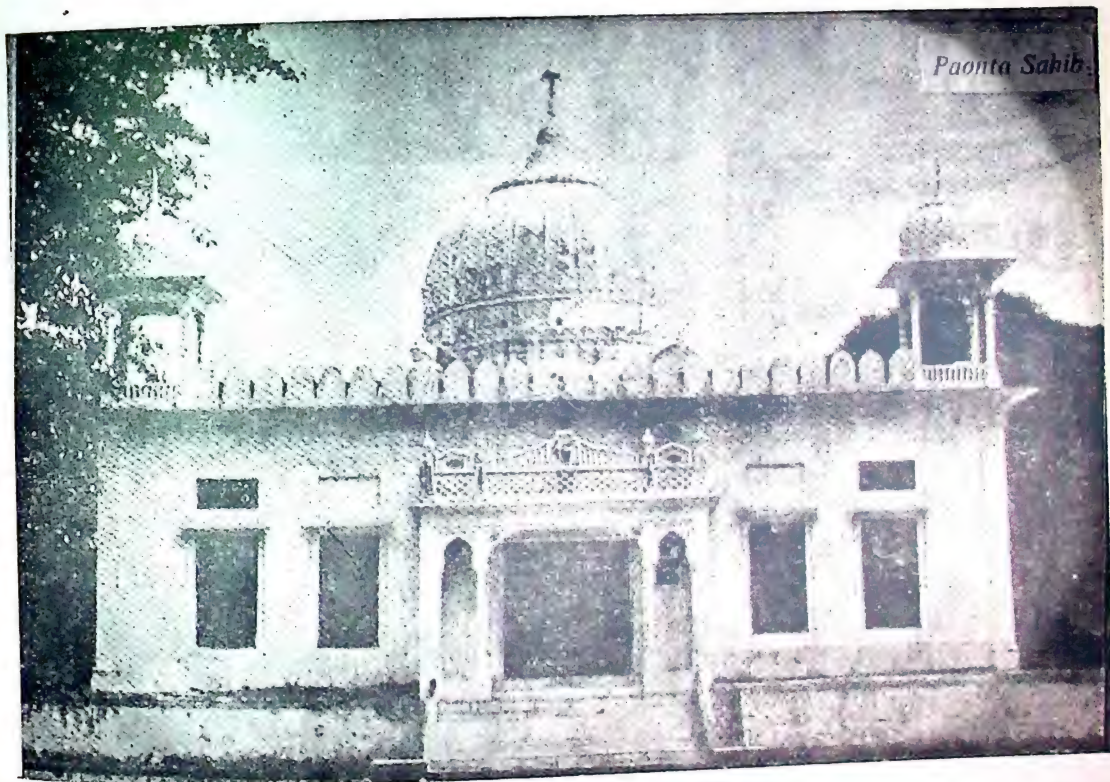
Hardwar

GURU NANAK visited Hardwar the great pilgrim centre on the bank of the Ganga on the occasion of Baisakhi fair in 1501. A shrine commemorates the visit. In the morning, Guru found pilgrims standing in the stream facing the east and throwing water west-wards, this action contrary to the general practice, attracted immediate attention. The pilgrims, on their part pointed out that they were offering water to the spirits of their ancestors. Guru Nanak said he was endeavouring to water his fields near Lahore. In the discussion that followed, Guru Nanak observed that the water thrown up by them could reach the ancestors who were in the heavens he should at least be able to send it as far as his fields at a distance of a few score miles. The Guru then enjoined on them to discard the rituals and to worship the true name of God.

Later during the day, he found pilgrims cooking their meals with circles marked on the ground around the hearths to prevent defilements of the God. The Guru observed there is no use drawing such circles if evil, Cruelty, wrath and slander dwell in the heart. Men should practise virtue and meditate on the holy name.

Puri

During his travels in eastern India, Guru Nanak visited Puri, when the famous Temple of Lord Jaganath attracts Lakhs of people, especially on the occasion of the Rath yatra festival. The evening service in the temple included performance of arti of the Lord with lighted earthen lamps on a salver and the offering of incense and flowerery. Even though he was present in the Temple, Guru Nanak did not join others in the ceremony. Questioned later by the annoyed priests, Guru Nanak recited his famous Arti in which he said the sky is the salver, the sun and the moon are the earthen lamps, the luminous stars are the precious stones, the wind fans the lord, all the flowers of the forest are presented as the offering. Guru Nanak wanted the people to sing the true Arti of the Lord, the creator of the Universe, instead of offering ritualistic obligations before an image. The Gurudwara built at the site of his stay is known as Mangu Math at Puri. Guru Nanak also met Chaitanya, the Vaishnavite saint and reformer of Bengal.

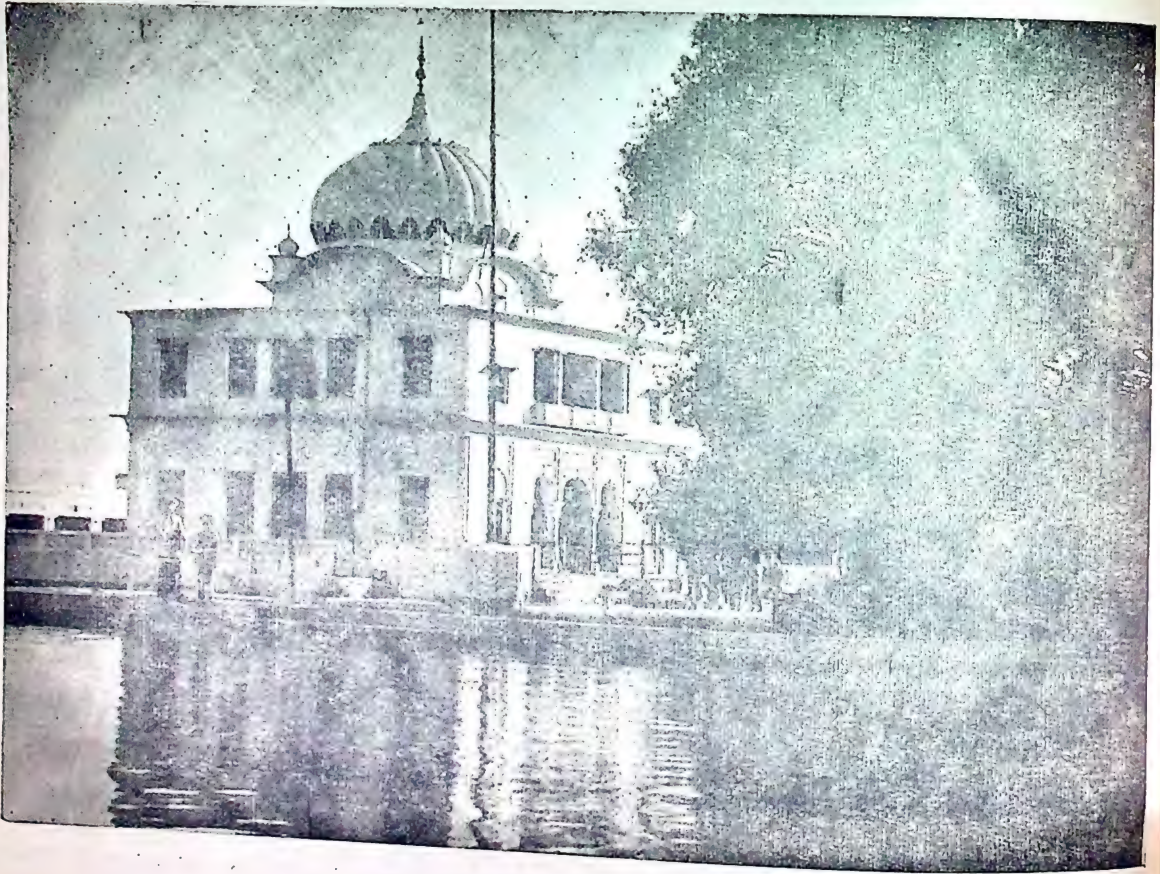


Gurudwara Paonta Sahib

Gurudwara Paonta Sahib

Paonta Sahib, midway between Nahan and Dehra Doon was the abode of Guru Gobind Singh for a couple of years. Raja Medani Parkash of Nahan sent a message to the Guru at Anandpur Sahib inviting him to spend some time in the Doon valley. While at Nahan Guru Gobind Singh and the Raja went out for hunting, one day they reached a picturesque spot on the Jamuna. It was the boundry between Nahan and Raja Fateh Shah's state of Sirinagar. Since Medani parkash and

Fateh Shah were inimical to each other, the former requested Guru Gobind Singh to help and build a fort there for the defence of Nahan. The fort was ready in ten days. After some time, Fateh Shah visited Guru Gobind Singh at Paonta Sahib. The Guru brought about a reconciliation between him and the ruler of Nahan. The majestic shrine of Paonta Sahib is on the river bank, thousands of pilgrims go there on the occasion of the Holi festival in march.

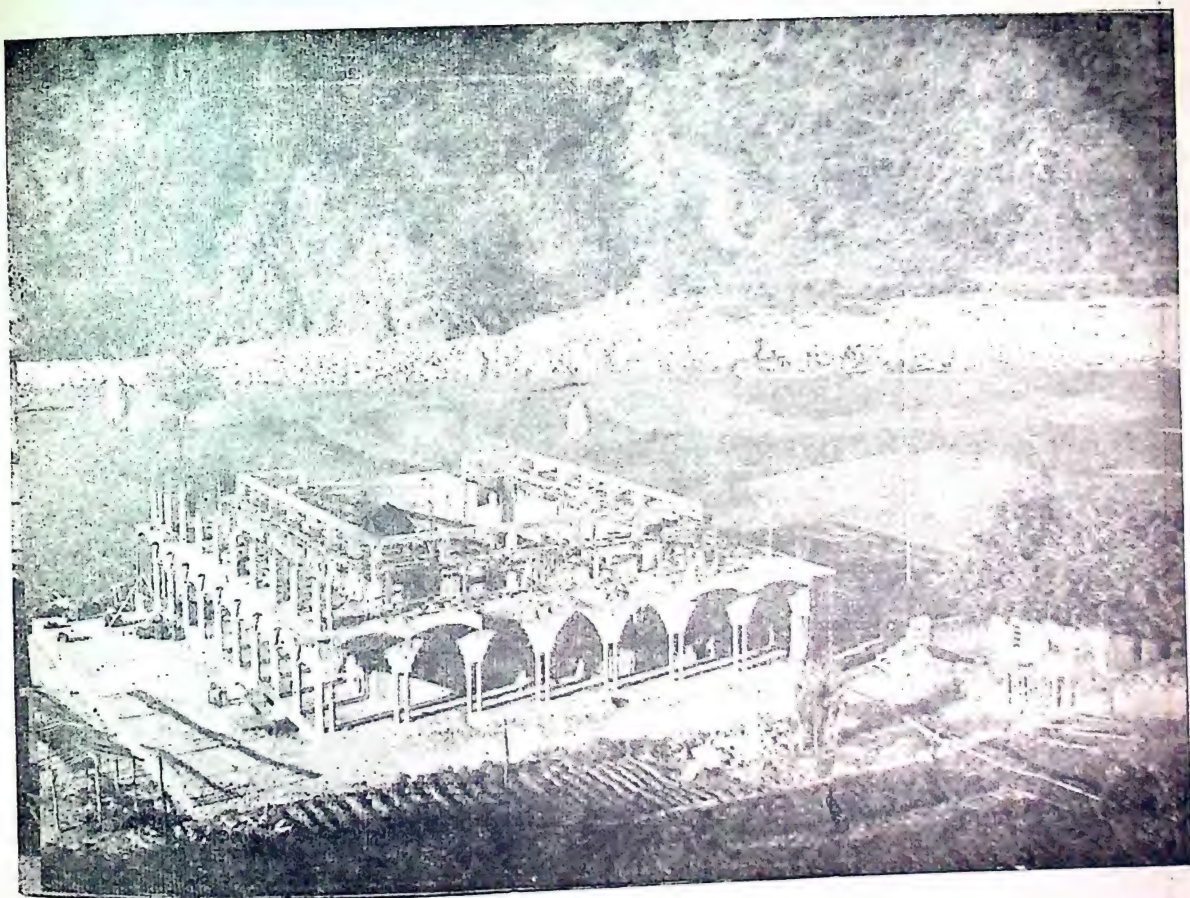


Gurudwara Nanak Matta

Gurudwara Nanak Matta

In the course of his travels, Guru Nanak visited a place then called Gorkah matta and situated 32 kilometres from piliphit in Utter pradesh. It was an important center of yogis belonging to the Gorakh nath school of thought. Guru Nanak sat under a dry pipal tree which turned green with his presence. The next day the yogis entered in to a long debate with him and they performed

several miracles to prove the powers they had acquired. Guru Nanak who how ever told them that attempts to gain miracu'ocs powers came in the way of spiritual growth and one should resign oneself to the will of God, It is good to live like a good human being and find the secret of religion. Many yogis became the Guru's followers. A beautiful temple has been built at the place now Called NANAKMATTa.



Retha Sahib (Pilibheet U. P.)

Gurudwara Retha Sahib

About 40 Kilometers from Nanak matta is another famous spot called RETHA SAHIB. While they were sitting under a Soapnut (retha) tree, Mardana felt hungry, and when he was unable to bear the pangs of

hunger, Guru Nanak asked him to pluck the fruit from the branch above, Soapnuts are bitter but those on that particular branch were sweet and they are sweet even to day. Pilgrims bring a soapnut back home as 'Parshad'.

Hemkunt

The shrine of Hemkunt is located in picturesque surroundings at a height of 4,636 meters in the Garwal hills of Uttar Pradesh. It was here that Guru Gobind Singh was in deep meditation for a long time in his Previous incarnation, as described by him in his 'Vichitra Natak'. God then commissioned him to go to the world to spread his religion" and to restrain the world from senseless acts' Though Guru Gobind Singh had given a description of the place, the spot was discovered only in the early thirties of this century by Pandit Tara Singh Narotam. A small room was built in 1936, and Guru Granth sahib was installed a year later. Since Then there has been a steady increase of pilgrims to the shrine in Summer months. Now at this place a beautiful modern Gurudwara is coming up. On three sides of the Gurudwara are snow clad peaks, seven in number, and on the forth is a lake with a circumference of about three kilometers. An atmosphere of inspiring calm and serenity prevails. About three Kilometers before one reaches Hemkunt, is the famed valley of flowers.

Starting from Risikesh a pilgrim in a 300 Kilometres long journey to Hemkunt passes through Dev, Prayag, Shrinagar, Rudra Praya, Chamoli, Joshimath, Gobind Ghat and Ghagariya. From Gobind Ghat the sacred of Badrinath and Hemkunt are almost equidistant—nineteen Kilometres, though on different routes.

Shrinagar is a sacred to the Sikhs for Guru Nanak stayed there for a while on his way to Badrinath.

Gurudwara Hemkunt

Assam

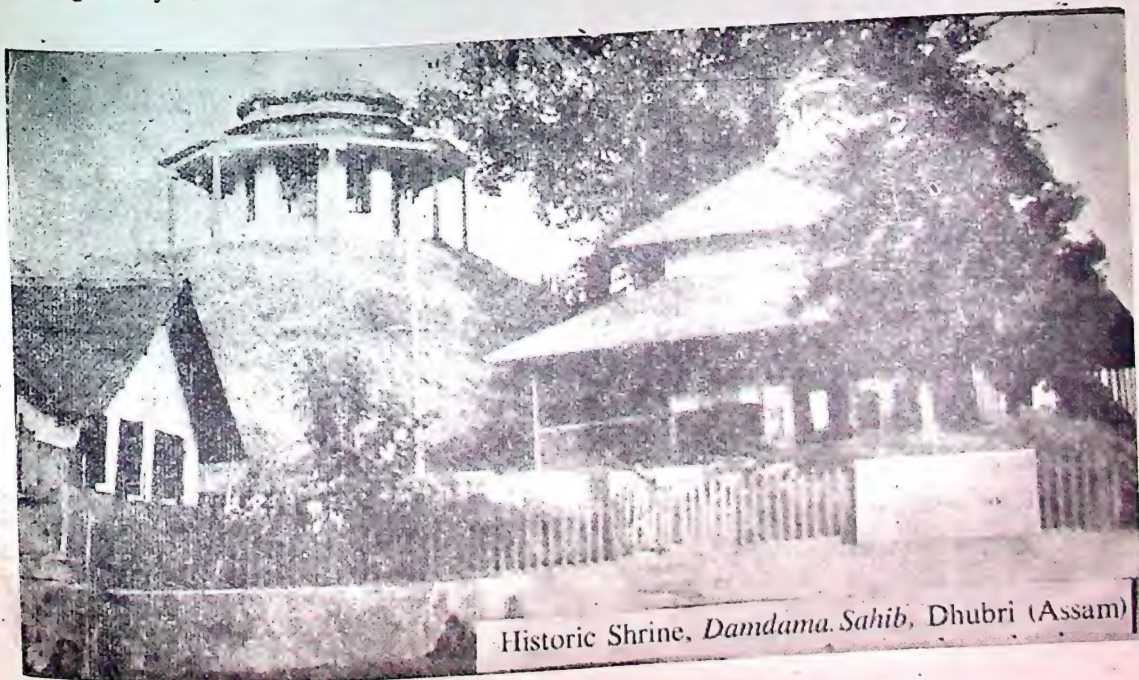
The Imperial Army of Aurangzeb under the command of Raja Ram Singh came to Assam to reconquer Guhati from Malda. Raja Ram Singh brought with him five sufi Pirs. At Dacca Raja Ram Singh also requested Siri Guru Tegh Bahadur Jee to accompany him, who readily agreed, because he himself wished to go to Assam to revive the religious centre built to commemorate the visit of Guru Nanak Dev Jee. This was land of magic and beauty. The opponent army collected magicwomen and sent to Goalpara to do all in their power to destroy the Imperial Army along with holy men accompanying them. A magic women pitched her camp just opposite Guru Tegh Bahadur camp at Dhubri. At first she raised fire and storm, but Guru Tegh Bahadur remained undisturbed, then magic women hurled 9x6 feet long stone. The stone came swinging across the sky like a missile and struck the ground near Guru Tegh Bahadur, so hard that nearly half of it went into the ground. It is still be seen in the same position. After facing failure the magic woman came to Guru Tegh Bahadur and begged forgiveness, Guru Tegh Bahadur then asked her to give up her Tantric exploits. Then Guru Tegh Bahadur advised Raja Ram Singh to try to achieve his end through negoti-

tation, and peace. Then the treaty was signed between Allah yarkhan and Raja Ram singh to avacuate the Gahati,

Dhubri

DHUBRI on the bank of the Brahmaputra in Assam was visited by Guru Nanak in 1505, the area was then called KAMRUP. Around 1666 Guru Tegh Bahadur went there along with Raja Ram Singh of Jaipur who was leading an expedition at the behest of Emperor Aurangzeb to subdue the people of kamrup. The Raja had approached the ninth Guru at patna to seek his blessings for his mission.

The Guru brought about an amicable settlement between the opposing sides and blood shed was averted. At Dhubri the capital of Kamrup, he told Raja Ram Singh that Guru Nanak has hallowed the place by his visit. He requested each soldier to carry some earth to a point to raise a mound in remembrance of Guru Nanak. The entire army of Raja joined in the work and the work was finished with in few hours, The Guru then got a temple constructed at the top. The Gurudwara named Damdama Sahib.

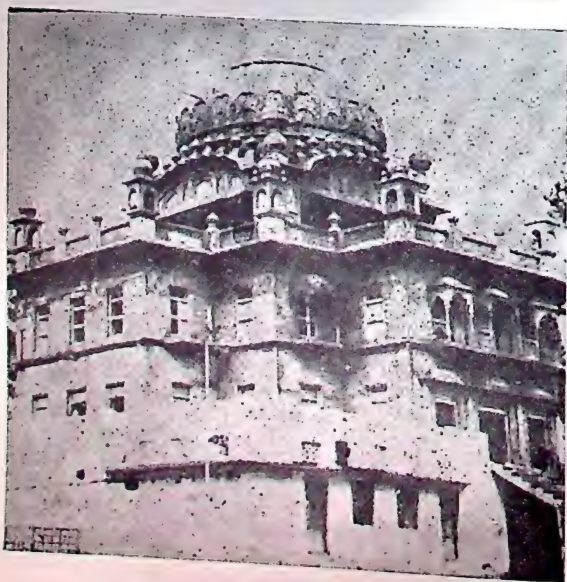


Historic Shrine, *Damdama Sahib*, Dhubri (Assam)



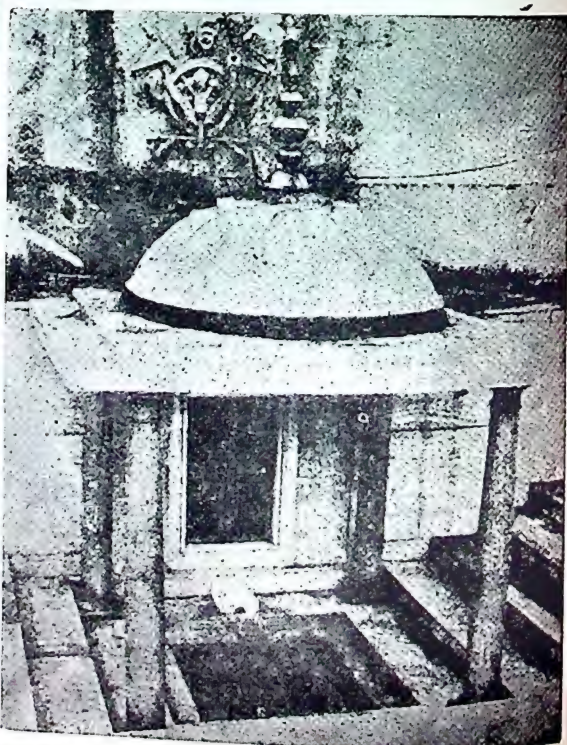
Gurudwara Nanak Jheera (Bidar)

This historical Sikh shrine which is about 150 Kilometers from Nanded is visited by Guru Nanak dev jee while on Deccan tour. Guru Nanak in Deccan came to meet Saint Lakau Shah at Nanded (Maltikri) via Nagpur, Hydrabad and Golconda and reached Bidar. This historical city has very important place in Sikh



Gurudwara Nanak Jheera (Bidar)

history because Sahib Singh of Bidar had offered his head at Keshgarh Sahib at the feet of Guru Gobind Singh in 1699 A. D. and become one of first panj Pyaras. To day this place is a District head quarter of Karnatak State. It is six hours journey from Nanded by bus, After passing the main gate about 845 feet below Bidar level a huge artistically built Gurudwara, a Kitchan and about 200 residential rooms to accomodate about 500 visitors at a time with flesh latrines and Baths. It is said before the arrival of Guru Nanak Dev Jee a Faqir Jala'udin with his wife lived here. There was no water around miles together and told Guru Jee about the sacarity of drinking water. The Guru unconsciously upturned a stone with his foot and to the



Nanak Kund

Faqir surprised co'ourless water gushed out of the hole below it. From that very day there was great rejoicing among the people who named it as Nanak Jheera. It is said this good water has been flowing since that day. Here we can see the foot prints o. Guru Nanak which reminds us the visit of the one of the greatest travellers of the world.

Nanded

This Historical and sacred place was visited by the first Guru Nanak Dev Jee while he went to Macca via Bidar. While sitting on the bank of River Godawari Lord Nanak told to Mardana that during satyug he had done 'Tapasya' here and in tenth reincarnation he would visit this sacred place again. In his further conversation he remarks about that residence of many rishis and Munis. In Guru Granth Sahib there is a reference to this holy place before this place was discovered by tenth Guru Gobind Singh Jee.

With in a few years of the foundation of Khalsa on solid footing and after the final battles with Moghuls at Anandpur, Chamkaur and Muktsar, the prophet Guru Gobind Singh withdrew himself from the political arena of Punjab in 1706 and began to lead a life of complete retirement at Damdama Sahib. Here first he wrote "Zafarnama" a forcible communique to Aurangzeb, who was at that time busy in quelling disturbances. Aurangzeb was favourably impressed by the spiritually great and magnetic personality of the guru after going through the "Zafarnama" which was handed over to him at Aurangabad..... It is learnt that king invited the Guru for personal interview at Ahmadnagar, while the Guru was on his way to Deccan the Aurangzeb died. But this news did not deter him from proceeding the journey. In the civil war between Azam and Mozam for the possession of the throne, the latter was strongly supported by the Sikhs and he came out victorious. This incident strengthened the ties of mutual good will and affection and Bahadur Shah requested Guru Gobind Singh to accompany him to the Deccan. With his selected cavaliers the Guru accompanied Bahadur Shah up to Berhampur. During his stay at Ujjain an ascetic of Dadhu creed had narrated details of one Madho Dass Bairagi of Nanded (after wards named as Banda Bahadur) and the Guru cherished a strong desire to see him. Crossing the rivers Narmada and Tapti they entered the territory of Maharashtra, which presented a sorry spectacle of the decline of the central power. At such a critical juncture in the history of the Deccan the Guru reached the bank of river Godawari at Abchal Nagar in 1707. The very first spot of his encampment at Nanded has been properly designated as "Sargat Sahib" Gurudwara, "Banda Ghat is the first meeting place of the Guru and Madho Dass Baragi. At that time this Nanded town was a

Jungle. The original name of this town was Puniyodya and later it was known as Nandi Tat, now the distorted name is Nanded.

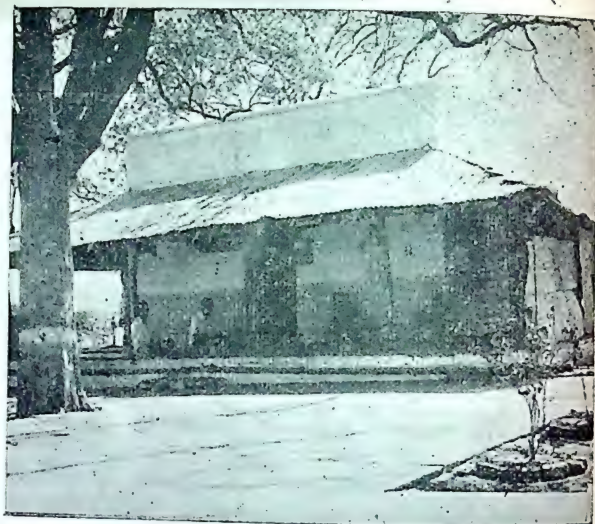
On hearing the arrival of Guru Ji, Subedar of Deccan came for audience as Guru Jee has given great help to Bahadur Shah during war at Agra against Tara Azzam for succession, they had great regards for Guru Jee. They offered valuables and had Darshan.

Guru Jee spotted the 'Tapsthan of Satyug' by releasing his arrow and instructed Sikh to go the spot where the arrow struck the ground. Here there was a Masjid, Guru Jee started holding Darbar. The Jagirdar petitioned to Bahadur Shah, that Guru Jee was claiming the land and also Masjid, The petition was redirected to Guru Jee by Bahadur Shah requesting to do the justice to the case.

Guru Jee told that if the ground of the Masjid was dug his KHADAO, KAMANDAL, CHOWKI ASSAN would be found and that was the spot of his TAPSAYA. in STYAG. When he was known as Dhust Dhaman. When the ground was dug the articles referred to were found. Gurujee also told that area was 4 miles surrounding the spot, when his sikhs used to do TAPASYA. The proud Jagirdar was wonder struck. He was not able to say anything. Gurujee in presence of Bahadur Shah laid golden coins before Jagirdar as Compensation. This place is now as Takhat Sachkhand. Guru Jee stayed here for about a year.

Gurudwara Banda Ghat

This is the place where Madhu Dass (Banda Bahadur) after renouncing the world lived with his Guru. After the death of his Guru, he became the head of the Ashram with a very beautiful garden, full of different kinds of flowers and fruits. In the middle of the garden there was a well. Bairagi Madhu Dass with magic power, watered the plants and maintained the garden. It is said one day Guru Gobind Singh entered the Ashram and sat on the bed. As usual the virs of Madhudass started to upturn the bed but in vain, They reported the fact to the Madhu Dass who immediately came forth, He saw Guru Jee and got peace and then the conversation took place, Gurujee smilingly said who are you? with folded hands Madhudass replied Maharaj. I am your Banda and this place belongs to my Guru and sacred to me



Gurudwara Banda Ghat

on his departure to heaven I have succeeded him. Guru Jee smiled and said your Guru has as yet not gone to heaven, pointing at a tree said look he is in the crevice of that branch in the form of an insect go and have a 'Darshan' of him and bring him up to me. Banda was puzzled but he did as directed by Guru Gobind Singh Jee, Madhu Dass called his Guru. The insect replied and then fell down dead. A flame arose out of the insect and went in to the sky. This Madhu Dass accepted Guru Gobind Singh Jee as his Guru and became Sikh. He was baptised (Amrat Dan) Five arrows and 25 sikhs were given and sent to Punjab where thousands rallied under him to fight against tyranny. At this place there stands a old Gurudwara, still new building is not constructed. This Gurudwara is very close to Gurudwara Shaib Baba Nidhan Singh (Langer Sahib).

Gurudwara Nagina Ghat

This Gurudwara is on the bank of river Godawari and also near Gurudwara Langar Sahib. Diwan Chandu Lal of Hyderabad State donated Rs. 4 Lakhs and got the Ghat constructed, now Nagina Ghat Gurudwara is newly constructed. It is a beautiful Gurudwara. It is told that a Banjara Sikh presented a Nagina to Guru Gobind Singh Jee, thinking that Guru Jee might have never seen such a "Nagina" in his life, Guru Jee threw it in to Godawri, this Banjara became very sad. There upon Guru Jee told him not to feel sad due to the loss

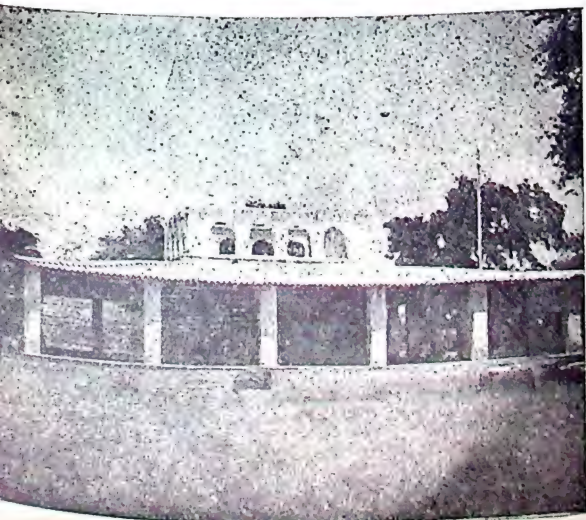


Gurudwara Nagina Ghat

of it but to pick it up from the river. He dived and brought up hand full of sand from the bottom of the river. To his surprise his hand was full of "Naginas" instead of sand. He at once threw them in to the water and ran to Guru Jee with reverence and bowed down. There from the Ghat is known as Nagina Ghat where now a beautiful Gurudwara Sahib stands.

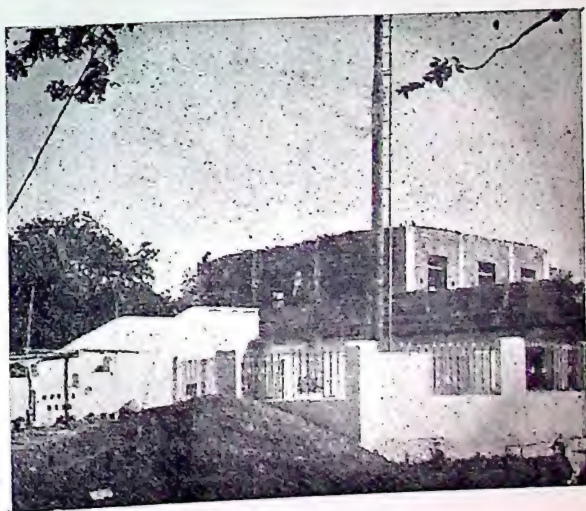
Gurudwara Hira Ghat

This Gurudwara is also on the Banks of river Godavri Six miles towards south of Takhat Sachkhand, The victories of Banda Bahadur came to the ears of Bahadur



Gurudwara Hira Ghat

Shah at Hyderabad, He came to Guru Jee and presented a very valuable diamond. He too felt that he had offered a very valuable gift to Guru Jee, realising his feelings, Guru Jee threw the diamond in to the water of Godavri, when a handfull of Godavri sand was taken out, all saw that it was full of diamonds. Bahadur Shah realised his mistake and submitted him self to Guru Jee. There fore it is known as Hira Ghat. At this time. Sikhs from Punjab reported Guru Jee that Banda had deviated from his pledges. Like wise Bahadur Shah informed that Banda had become a tyrant, there upon Guru jee remarked that Banda had cut his own feet and Bahadur Shah should not worry for it.



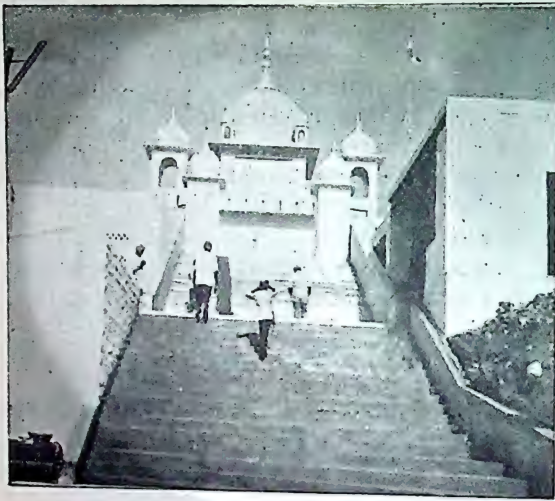
Gurudwara Mata Sahib Dewa

Gurudwara Mata Sahib Dewa

About 7 miles from Sachkhand this Gurudwara Sahib which is very close to Hira Ghat Gurudwara Sahib. This was constructed for the residence of Mata Sahib Dewa. When Guru Jee came to know his departure to heaven he sent Mata Jee to Delhi with Bhai Mani Singh Jee. Guru Jee handed over his own weapons and advised her to have darshan of weapons in future before her meal. Now This Gurudwara is managed by Nihang Sikhs. Land about 350 acres is attached to it, and free langer is distributed 24 hours to Sangat. Still the Gurudwara Sahib is under construction.

Gurudwara Shikar Ghat

The new Building of the Gurudwara Sahib is worth seen, which is situated on a hill seven miles from Guru-



Gurudwara Shikar Ghat



Gurudwara Mal Tekri Sah b

Gurudwara Mal Tekri Sahib

This Gurudwara Sahib with an old construction is about three kilometers from Gurudwara Siri Sachkhand Sahib. They were also named as Chakrinal and Mal Tilla. Guru Jee's money and valuable were kept here from the secret vaults of Maltekri. The money was brought loaded on ponies and was paid to the army. Guru Jee told that money required for meals of 96 crores Khalsa for one day is lying in MalTekri. The Mohamdan buried a corpse there in order to claim this place. They wanted to convert the Gurudwara in to Masjid. Thousands of Rupees were spent from Sachkhand to fight out the case which continued for many years. ultimately the justice loving Nawab of Hyderabad Mir Osmanali decided the case in favour of Khalsa Panth. In 1952 a room was constructed for Prakash of Siri Guru Granth Sahib Jee in the centre of compound. Hazuri Youngman Society took an active part in the construction of the room.



Gurudwara Sangat Sahib

Gurudwara Sangat Sahib

This Gurudwara Sahib is situated at Brahmपुरi Mohalla Nanded on the bank of Godavri. Maharaja wazir Singh of Faridkot got this Gurudwara Constructed. It is said Guru Gobind Singh jee had paid his army here from the treasury of Mal Tekri.

Gurudwara Langer Sahib

This Gurudwara Sahib is also known as a siri Baba Nidhan singh Bunga, when Baba Nidhan singh who was a military man came here for the 'Darshan' of siri Sachkhand Sahib. He saw that the langer (free meals) was being given only once in a day. He lived here and became a devotee of Guru jee. For long time he did service of supplying water to the people (chhabil) behind Sachkhand. After ward baba jee started 'Atut' Langer (Free meals through out day) for the pilgrims to the north west of the Gurudwara Nagina Ghat. Baba jee bought this place in to full bloom and named it as 'Langer sahib.' He was keenly interested in preaching Sikhism and arranging 'langer to pilgrims' On the Eastern side of the river Godavri he purchased land for Gurudwara langer Sahib. On the departure of Baba jee to heaven sant baba Harnam Singh jee succeeded him. He got completed upper portion of Goda-



Upper Viw of Gurudwara Mal Tikari

vari and a cement road up to the Ghat. Now there are about one hundred rooms for pilgrims. Mostly pilgrims stay here while on Darshans.

Gurudwara Nanak Puri

This Gurudwara is situated 6 K. M. away from the Sachkhand towards south east and on the other side of the river. It is said Guru Nanak Dev jee happened to halt here on rout to Bidar,

Gurudwara Sahib Manmad

This Gurudwara Sahib is situated close to Manmad Railway station on Bombay Delhi line - one has to change the train for Nanded from here. The building of this Gurudwara Sahib is worth seen. The tenth Lord pulled out of the fort to Bala Rao and Rustam Rao.

Sirinagar

There are several historical Gurudwaras in Jammu and kashmir. Guru Nanak visited there around 1517 At Muttan some 60 kilometers from Sirinagar is a shrine recalling his visit to the place and meeting with Brahm Dass, a learned Pundit. Brahm Dass came to meet Guru jee, wearing an idol around his neck and carrying two loads of riligious books. Followng a discourse with Guru jee Brahm Dass became his disciple.

The Guru Nanak also went to Leh where still stands an old tree under which he is said to have rested

About 24 kilometers from Leh on the road to kargil is an other spot associated with Guru Nanak. A little away from the highway is a rock with a cavity. A peep in to it gives the feeling that one is seeing the out lines of a head, shoulders and the upper Parts of the body of a man. According to legend a demon who had been chastised by the Guru had been pushed in to it.

Guru Hargobind also visited the state and there is a shrines at Sirinagar connected with the trip he under took to meet an old woman. Bhagbhari, the mother of one of his disciple, Pandit Sewa Dass. Bhagbhari had prepared a beautiful robe for the Guru and was hoping that he would one day visit her. And he did. On meeting the lady, he wore it to her great delight. While he was still in Sirinagar, Bhagbhari breathed her last. Guru Hargobind built a temple before his departure and asked Sewa Dass to preach the true faith. On his return to punjab he passed through Baramula where an other shrine has been built in his memory.

GURUDWARAS IN PAKISTAN

I am very much thankful to Pakistan Government
for providing photos and necessary material for
this unique book.
—Editor

List of Sikh Shrines in Pakistan

<u>District</u>	<u>Locality</u>	<u>Name of Shrine</u>
Attock	Kot Bhai Than Singh	Gurudwara Bhai Than Singh
Do	Hasan Abdel	Punja Sahib
Bannu	Dharma Khel	Dharamsala Utam Singh
Do	Vi: Bazar Ahmed Khan	Jogiwara of Sher Nath
Do	Sheikh Budin Hills	Makhan Shah shrine
D. I. Khan	D I. Khan	Dharam Sala Nankiana
Do	Do	Gurudwara Amar Shah singh
Do	Do	Gurdwara Kali Devi
Gujranwala	Eminabad	Chaki Sahib
Do	Gujranwala	Damdama Sahib
Do	Hafizabad	Gurudwara
Do	Wazirabad	Guru Ka Koth
Do	Eminabad	Khoi Bhai Lalo
Do	Do	Rori Sahib
Do	Gujranwals	Samadh of Sardar Charrat Singh
Do	Do	Samadh of Sardar Mahan Singh
Gujrat	Gujrat	Gurudwara
Do	Mangat	Gurudwara Bhai Bano
Do	Jai Sukh	Kir Sahib
Hazara	Kot Najib-Ulla	Dera Bhai Kirpa Ram
Do	Near Nausehra	Gurudwara Chitti Chatti
Jhelum	Rohtas	Choa Sahib
Do	Bagh Mohalla Jhelum	Gurudwara
Do	Do	Do

<u>District</u>	<u>Locality</u>	<u>Name of Shrine</u>
Lahore	Bhai Phero	Do
Do	Dhisalwan	Do
Do	Ghawindi	Do
Do	Guru Mangat	Do
Do	Hadyarsh	Do
Do	Hanjra	Do
Do	Jahman	Do
Do	Jambar Kalan	Do
Do	Kahna	Do
Do	Kangnapura Th. Chuniyan	Do
Do	Mozang	Do
Do	Rampur Kalan	Do
Do	Lahore	Janam Asthan Guru Ram Dass
Do	Do	Lal Khoi
Do	Do	Samadh of Bhai Vasti Ram
Do	Do	Samadh of Guru Arjan Dev
Lahore	Lahore	Samadh of Jamadar Kushal Singh
Do	Do	Samadh of Teja Suchet Singh
Do	Do	Samadh of Raja Tej Singh
Do	Do	Ssmadh of Maharaja Ranjit Singh
Do	Do	Samadh of Maharaja Sher Singh
Do	Do	Samadh of Sardar Jawahar Singh
Do	Do	Shahid Ganj
Lyallpur	Do	Thakurdwara Raja Teja Singh
	Chak 132/R. P. S.	Gurudwara Shahid Sardar Dalip Singh

<u>District</u>	<u>Locality</u>	<u>Name of Shrine</u>
Lyallpur	Garh Fatha Shah	Gurudwara Shri Narain Dass Ji
Mardan	Near Mardan City	Dera Baba Karam Singh
Montgomery	Ajitsar	Gurudwara
Do	Arifwala	Do
Do	Chichawantni	Do
Do	Dipalpur	Do
Do	Grain Market	Do
Do	Tah. Okara	Gurudwara Nanak Jagir
Do	Harapa	Gurudwara Nanaksar
Do	Do	Gurudwara Sat Sang
Do	Montgomery	Gurudwara Singh Sabha
Do	Chak 1/EB Tah. Pakistan	Gurudwara Tibba Baba Nanak
Montgomery	Montgomery	Samadh of Kartar Singh Bedi
Multan	Chrk 317 Tah. Vehari	Gurudwara Divan Chawali Mashayakh
Peshawar	Jamrud	Gurudwara
Do	Peshawar	Gurudwara Jogen Shah
Do	Nowshera	Samadh of Bhai Phola Singh
Rawalpindi	Darbar Kham Singh
Do	Nirali	Gurudwara
Do	Rawalpindi	Gurndwara Bhai Mansa Singh
Do	Do	Gurudwara Narankari
Do	Do	Gurudwara Singh Sabha
Sialkot	Sialkot	Beri Sahib
Do.	Do	Baoli Sahib
Kartarpur	Kartarpur	Darbar Sahib

<u>District</u>	<u>Locality</u>	<u>Name of Shrine</u>
Jhelum	Chakwal	Gurudwara
Do	Machine Mohalla No. 2 Jhelum	Gurudwara
Do	Machinh Mohalla No. 3 Jhelum	Do
Do	River Bank Jelum	Gurudwara
Do	Subzi Mandi Jhelum	Do
Do	Shumali Moh.	Gurudwara
Jhang	Maghiana	Dharam Sala Hema Jee
Do	Bhawana Tah Chiniot	Gurudwara
Do	Nanaksar	Do
Do	Thatha-Fatch Ali Tab. Chiniot	Do
Do	Maghiana	Gurudwara Bhai Hema Singh
Do	Do	Gurudwara Bhai Khan Chand
Kohat	Kohat Cantt	Gurudwara
Do	Kohat	Gurudwara Singh Sabha
Lahore	Lahore	Baoli Sahib
Do	Do	Buddhu Ka Awa
Do	Chahal	Dera
Lahore	Lahore	Dera Baba Khuda Singh
Do	Apla	Dharam Sala Chota Nankiana
Do	Manga	Do
Do	Lahore	Dharamsala Sat Guru Nanak
Do	Do	Diwan Khana
Do	Amar Sidhu	Gurudwara
84	Badhana	Do

<u>District</u>	<u>Locality</u>	<u>Name of Shrine</u>
Saalkot	Glota in Khurd Teh. Daska	Gurudwara
Do	Salehpur Tah Sialkot	Tali Sahib
Sheikhuputa	Nanakana	Bal Lila
Do	Haft Madar	Gurudwara
Do	Nankana	Do
Do	Do	Gurudwara Chhewin Pat-Shahi
Sheikhupura	Nankana	Janam Asthan Guru Nanak
"	"	Klsra Sahib
"	"	Malji Sahib
Sheikhupura	Nankana	Moulvi Patti Sahib
"	Churkana	Sachcha Sauda
"	Nankana	Tambo Sahib
Sargodha	Bhera	Gurudwara
"	Block No.-2 Sargodha	"
"	Block No. 3 Sargodha	"
Sakkur	Khan Dhera Rohari	Gurudwara Jenrian Singh
"	Digri	Gurudwara
"	Jhudo	"
"	Shahi Bazar	"
"	Tando Jan Mohd.	"

Nankana Sahib

Nanak, son of Mehta Kalu Chand, a Khatri of Bedi sub-caste (goter) and Tripta Devi, was born in 1469 A.D. during the reign of Sultan Bahlol Khan Lodhi. He is generally believed to have been born at village Talwandi presently-known as Nankana Sahib, in District Shekhupura, but another account states that he was born at the house of his mother's parents at Kana Kacha, 15 miles from Lahore on Lahore-Firozpur road and was as such called Nanak, (i.e., a boy born at Nanake, residence of mother's parents).

Nanak's first teacher, it is said, was Maulvi Qutubuddin. It is also stated that he was carefully educated by Sayyid Hasan a wealthy but childless neighbour. Others believe that Mehta Kalu, a Patwari by profession, sent him to Pandit Gopal to learn Persian, the language in which all accounts and state documents were maintained. Pandit Baij Nath is mentioned to have been his Sanskrit teacher. It is said that Nanak's father tried his best to impart worldly education to his son who from the very childhood possessed saintly habits, mystical ideas and a reflecting mind. However, there are sufficient reasons to believe that he acquired sufficient knowledge of the Holy Quran as well as Hindu Shastras.

In 1488 A.D., at the age of sixteen, he was married to Bibi Sulakhni, daughter of Lala Mool Chand Khatri of Pakhoke in District Gurdaspur, according to others of Batala. He had two sons; Shri Chand born in July, 1494 A.D. and Lakhmi Chand born in February, 1497. Shri Chand founded the sect of Sikh ascetics known as Udasis and Lakhmi Chand preferred to live in pleasure. Kalu Chand tried to introduce Nanak to business but in vain. Nanak's mother there fore sent him to his brother-in-law Diwan Jai Ram (husband of Nanaki) who was the Manger (Karinda) of Sultanpur Area under Daulat Khan Lodhi. There he said to have served as a managar of Modi Khana for about 17 years. Where after he abandoned his home and travelled extensively for about 25 years, to attain real wisdom by meditation by study and by enlarged intercourse with mankind. He is said to have travelled over the whole of India and visited ceylon, Afganistan, Persia, Turkistan, Mecca, Medina and Bagdad. Traditions assert that while at Bagdad he was presented with a robe with Quranic verses interwoven in its fabric. The robe, called Chola Sahib, is still preserved at Nankana Sahib as a sacred relic. During these travels he had several companions



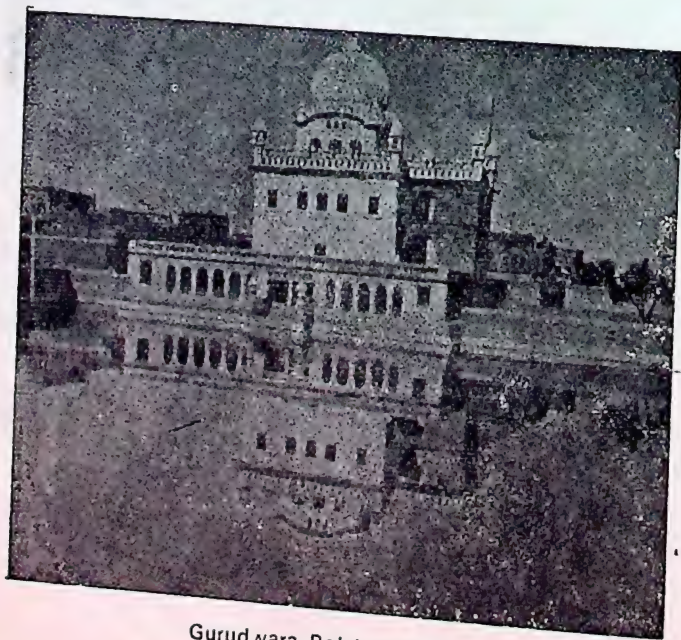
Gurudwara Nankana Sahib

among whom Mardana, the rababi, Lehna, who later succeeded the Guru, Bala, a Hindu Jat and Ram Dass alias Budha are the most frequently referred to. At last this wandering minstrel returned to his native land, discarded ascetic life and passed his remaining life as a family man and as a religious teacher. His preaching was intensely monotheistic and largely directed against the pretension of priest craft. He believed in universal toleration through which he sought to bring Hindu and Muslim together. Nanak combined the best ideas of preceding reformers. He believed in transmigration of soul and its final dwelling in bliss. He places salvation in good works and uprightness. He earnestly felt that religion was for the service of mankind and not the mankind for the service of religion. However, he did not interfere with Hindu rituals which continued to remain in vogue among his followers. As for himself he adopted the way of Sufism, a fact reflected in almost all his paintings where in he is generally depicted in dress of a Muslim Saints. He was very close to a renowned saint Shaikh Farid and his forty two stanzas composed by him were later incorporated in to the Adi Granth. In the later days of his life he settle down at Kartarpur, which he founded on the west bank of river Ravi near Jessar in Narowal Tasil of Sailkot

distric and died there at the age of 70 on the of Asuj 1596 Vikrama Era(1539 A.D.) leaving behind an army of zealous and admiring disciples.

Gurudwara Janam Asthan

Nankana Sahib, previously known as Talwandi in Shekhupura District and in Pakistan now, is one of the most sacred cities of the world. It is associated with the early life and teaching of Guru Nanak Dev Ji. In the 15th Century, it was an unknown village and no body could ever imagine that this place would, one day, become a great pilgrim centre. Followers of the Master Guru Nanak Dev Ji from all over the world flock to this place now every year on the Pooranmashi (Full Moon day) in the month of Kartika (October-November) on which day in 1469 A.D. Guru Nanak, son Mehta Kalu Chandji a Khatri of Bedi sub-caste and Mata Tripta Davi was born at this place during the reign of Bhalol Khan Lodhi. It was one of the darkest and most critical periods of Indian history. Religious fanaticism was at its peak. The masses of men and women steeped in ignorance and superstition were suffering under the persecution of Lodi rulers of Delhi. Guru Nanak's birth at this Juncture, therefor, fulfilled a divine purpose.



Gurudwara Bal Lela Sahib

Gurudwara Bal Lila Sahib

It is said that Guru Nanak during his childhood used to recite 'Sat Kartar' while playing with children of his own age. On this spot where he, first, played and subsequently spent nights in meditation, Rai Bullar, the landlord of the village, built a small tank in the affectionate remembrance of the childhood of the Guru. The Tank was enlarged by Kaura Mal, Diwan of Zakria Khan, of Lahore in the middle of 18th century A.D. The present impressive building of the Gurudwara was however, added at a later date.

all the letters of the Persian alphabet. This Gurudwara marks the place of his discourse with the Maulvi Sahib.



Gurudwara-Kiara Sahib

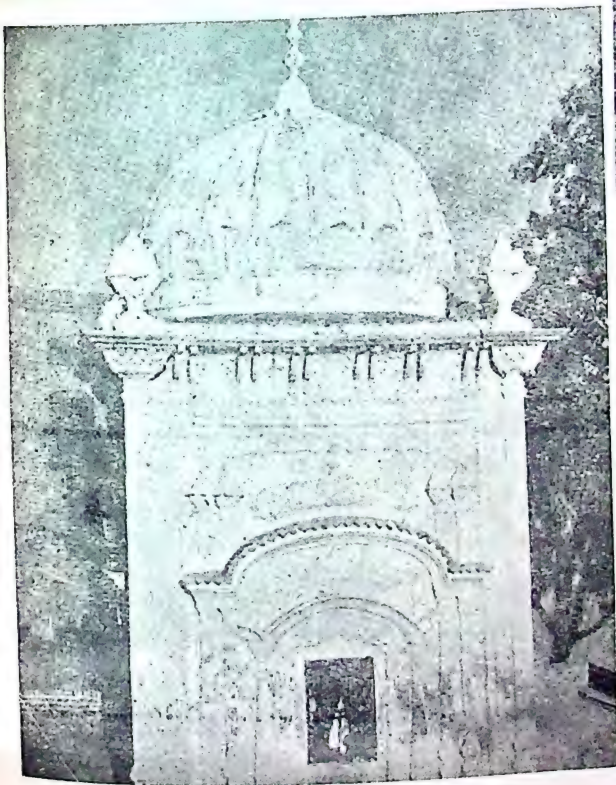
Gurudwara Kiara Sahib

Once Mehta Kalu Chandji-Guru's father, sent Guru Nanak to herd the buffaloes in a near by forest. All worked well for the first day, on the second day, he fell asleep and the unattended cattle trespassed the adjoining field and damaged its standing crops. The owner demonstrated against it and lodged a complaint to Rai Bullar, who summoned Guru Nanak and his father and inquired about the matter, Guru Nanak said that no damage had been done to the crops and that it had rather been blessed by God. Rai Bullar, when he visited the field, found to his astonishment that not a single blade was trampled or eaten by the herd and the field was green and fresh.

The fields where the miracle took place is venerated by the followers of the Guru and a Gurudwara stands there encircling the area.

Gurudwara Tamboo Sahib

On his return from Churkana, Guru Nanak was censured for his recklessness with the family money. He realised how wrong the nature of his act would be understood and instead going home direct, sat under a tree outside the village of Talwandi. He was found by this father at this place and was cuffed for his



Gurudwara Maulvi Patti

Gurudwara Maulvi Patti

It is said that Mehta Kalu Chandji sent Guru Nanak to a Maulvi to learn Persian there. He astonished his teacher by copying the alphabet from memory after one day and while answering the question of Maulvi Sahib, he himself assumed the role of a teacher and composed

disobedience. The old tree under which he sat, is still preserved and is known as Tamboo Sahib, later on a beautiful Gurudwara was built in the commemoration of this event.



Gurudwara Malji Sahib

Gurudwara Malji Sahib

It is about one and half kilometers east of Janam Asthan and opposite the railway station, as a child Guru Nanak used to take cattle out for grazing, and once, when he fell asleep beneath a tree a cobra shaded his face against the hot sun.



Gurudwara Sacha Sauda

Gurudwara Sacha Sauda

Once Mehta Kalu Chand ji gave twenty rupees to Nanak and asked him to purchase profitable merchandise. While passing near churkana forest he noticed a party of mystics who were starving for three days, Guru Nanak purchased food for the whole amount and distributed the same among them.

On his arrival at home, his servant Bhai Bala who had accompanied the Guru, related the story to Mehta Kalu Chandji who was much annoyed and asked for Nanak's explanation. Guru Nanak told him that he was asked to purchase profitable merchandise and he had purchased to best merchandise for the life to come. This incidence is known as 'Sacha Sauda' or the true Bargain. Later on, Ranjit Singh, in order to commemorate the event of the Guru's life, built a beautiful Gurudwara at the present site.



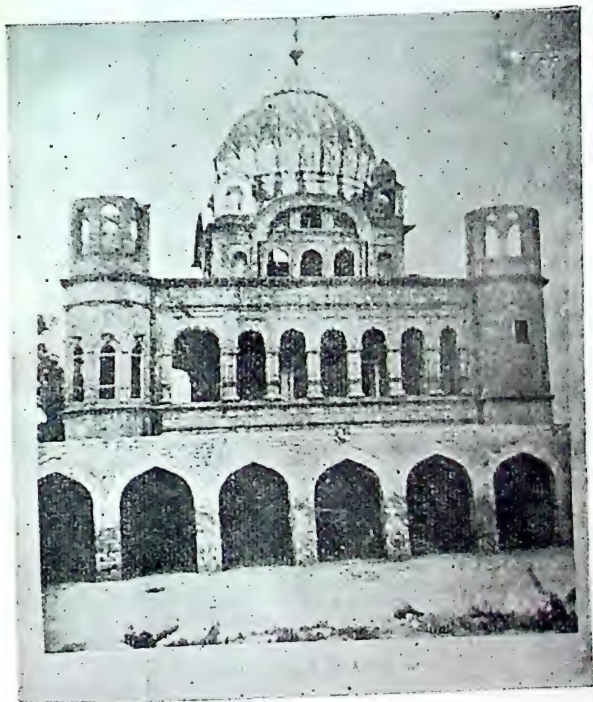
Gurudwara Babediber Sahib Sialkot

Gurudwara Babe Di Ber Sahib Sialkot

Baba Nank, during his visit to Sialkot gave spiritual guidance to Hamza Ghaus, a Muslim saint. Here Baba Nanak is said to have stayed under a Bairi (plum) tree. This present Gurudwara built at the site of the Bairi tree is situated at a distance of about two miles of the eastern outskirts of the town on Sialkot-Pasrur Road. It was rebuilt by Raja Ranjit Singh who also endowed a large estate for its maintenance. This Gurudwara, which has a beautiful gilded dome, also contains the Samadh of Natha Singh Shahid.

Gurudwara Baoli Sahib Sailkot

This Gurudwara lies in the western skirts of Sialkot City at a distance of about one furlong from the Sialkot-Daska Road. The Baoli Sahib (a large well with a flight of steps descending down to the water level) was built in memory of Guru Nanak, who visited this place on his return from Afghanistan.



Gurudwara Darbar Sahib Kartarpur

Gurudwara Darbar Sahib Kartarpur

This Gurudwara is situated on the western bank of river Ravi near Jassar in the Narowal Tahsil. Baba Nanak after return from his wanderings in quest of truth, settled down at Kartarpur where he died in 1399 A.D. In the year 1911-12 Lala Shyam Dass built the present Gurudwara and residential quarters.

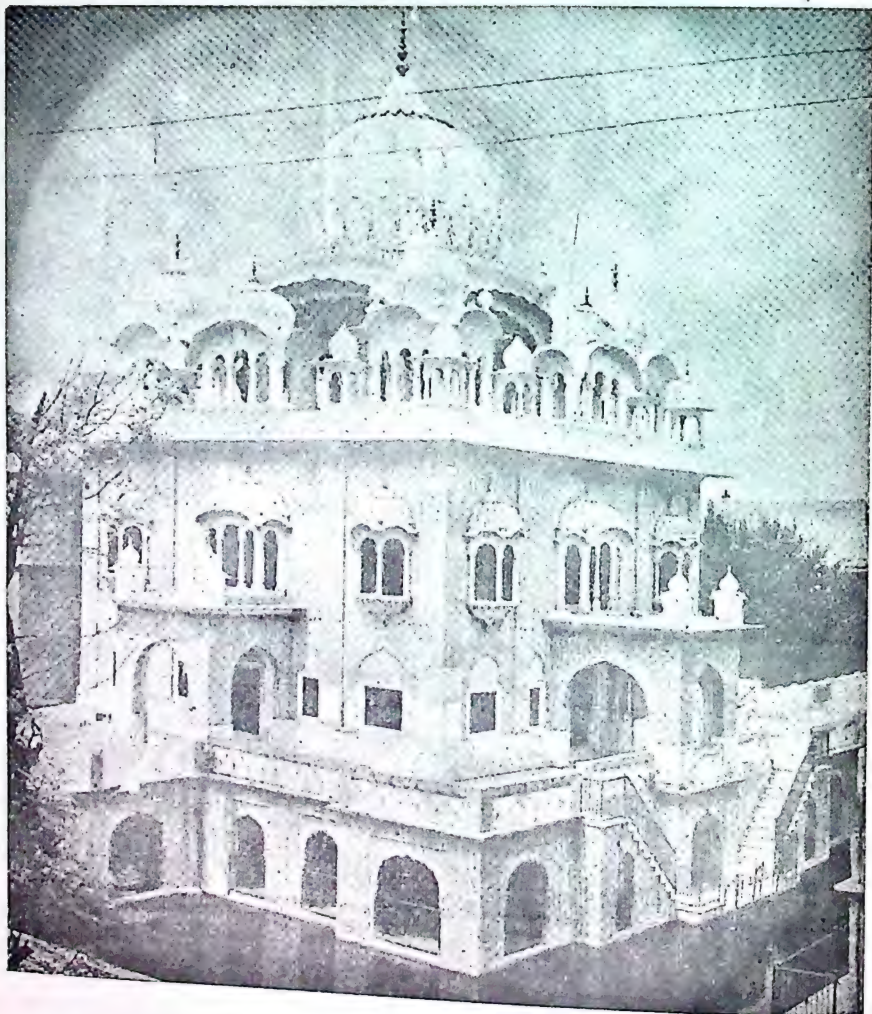


Gurudwara Panja Sahib

Panja Sahib

Once Baba Guru Nanak, happened to visit Hasan Abdal. Here on the top of a hill lived Baba Wali Qandhari a Muslim Saint (according to others Yar Ali). Baba Wali Qandhari, also known as Baba Hassan Abdal, a descendant of the Sayyids of Sabzwar, visited Punjab with Mirza Shah Rukh son of Taimur, some time between 1408 to 1447 A.D. Even today, there is a small whitewashed shrine (baithak) attributed to this Muslim Saint. Guru Nanak coming to the place asked one of his disciples to fetch water from the spring. The water was, however refused by the Saint. There upon Baba Guru Nanak miraculously made the spring to abandon that place and to flow from the spot where he was standing. The Muslim Saint was much annoyed with the intruder and rolled down a rock to crush him. Guru Nanak, however, gently stopped the missile by the push of his open hand. The hand left an impression on the rock. Subsequently this rock became an object of great reverence for the followers of the Guru who started calling it Panja Sahib.

During the reign of Ranjit Singh the Indus territory was annexed by Hari Singh Nalwa who



Gurudwara Panja Sahib

constructed a temple with a tank on this spot. Later on the temple was replaced by a two storied building with beautiful frescoes in the interior depicting life stories of Guru Nanak and other Gurus. In 1928 the Gurudwara Parbandhak Committee took over the management of the shrine and built a new and magnificent three storied temple in grey sandstone in place of the old shrine. The tank was also enlarged and rebuilt in marble. Around the temple there is an open space paved with marble. On the four sides of this open quadrangle are brick built double storey buildings, which provide accommodation to the pilgrims and the establishment. In the middle of the southern side there is a two storied spacious hall. The new temple building is designed after the style of the samadh of Maharaja Ranjit Singh at Lahore; a mixture of Hindu and Muslim architectural features culminating in a distinctive character, which may, for its individual effect, be named as Sikh style.



Gurudwara Chaki Sahib Eminabad

The mill is venerated by the Sikhs and is placed in a Gurudwara known as Chaki Sahib.

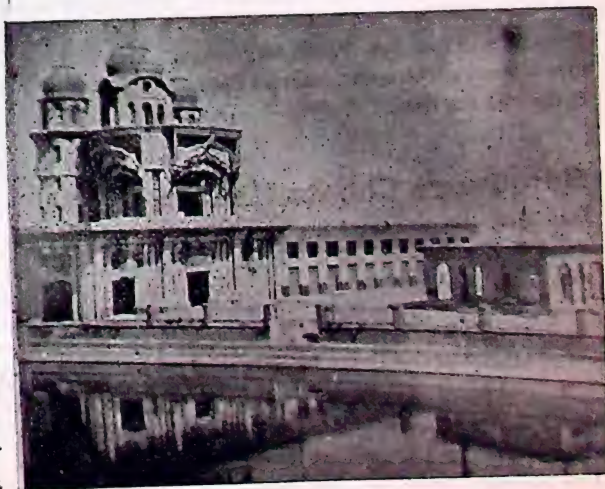
The site of Panja Sahib is a sacred spot from the Buddhist times. During the early part of 7th century A.D, when Hsien Tsang, the Chinese Traveller visited this place, here stood a tank of limpid water sacred to Naga King, Elapatra and also a Buddhist monastery the remains of which still exist, and as in the case of all ancient places imbued with sanctity, this site continued to be sacred although the creeds went on changing,

Gurudwara Chaki Sahib

During his campaign against the Lodhi Dynasty of India, Babar assaulted and destroyed Saidpur, now known as Eminabad, in the Gujranwala District. There was a general massacre of Pathan as well as Hindu inhabitants. Guru Nanak's life was spared but he was taken a prisoner and was condemned to grind corn for which purpose a hand mill was supplied to him. The mill, however, miraculously revolved by itself and Guru Nanak had only to put the corn in it. The miracle was reported to Emperor who after a discourse with the Guru set him as well as all captives of Saidpur free. Babar is said to have remarked that he would not have destroyed the city had he known that such holy men were to be found there,

Gurudwara Rori Sahib

Guru Nanak, during his stay at Eminabad, is said to have made his bed on a platform of rori (pebbles or broken stones). This platform became a place of veneration and later on when Sikhs came to power a Gurudwara was built over it. This Gurudwara, an imposing building of cut brick work, is a place of great sanctity. Some of the roris (stones) preserved in the



Gurudwara Rori Sahib

Gurudwara are still shown to the faithfuls on the occasion of Baisakhi and Diwali fairs held in April and October every year.

Gurudwara Khoi Bhai Lalo

Guru Nanak, while at Eminabad, stayed with a carpenter named Lalo and used the water of a well situated in his house. The well or Khoi is held sacred and is known as Khoi Bhai Lalo.

Gurudwara Kir Bawa Sahib

This place was visited by Baba Guru Nanak and is therefore held sacred. The Gurudwara was originally built by Bawa Bhag, an Udasi saint.

Gurudwara Choa Sahib Rohtas

A spring used to flow close to the fortification wall of Rohtas Fort. Guru Nanak is said to have ordered the spring to emerge and the flow for the public use. A Gurudwara was built close to the spring during the Sikh period. The Gurudwara was extended and renovated.

Gurudwara Dera Chahal (Barki)

Dera Chahal is known to have been the residence of the parents of Guru Nanak's mother. Moreover Nanki his elder sister, is also said to have died at this place. The Guru visited this place very often. This Gurudwara was built to commemorate the association of the Guru with the town.

Gurudwara Chhota Nanakana Alpa

This Dharamsala situated at village Alpa, Tahsil Lahore is called Chhota (smaller) Nankiana, and is associated with Guru Nanak.

Gurudwara Chhota Nankiana

This Dharamsala was built in memory of Guru Nanak, who by his preaching, enlightened a Hindu ascetic at this place. Guru Hargobind is also said to have visited this place on his way to Amritsar after visiting Nankana Sahib.

Gurudwara Sat Guru Nanak Lahore

While describing Chaki Sahib at Eminabad in district Gujranwala, it has been mentioned that Baba Nanak was detained and later set free by Babar when he captured Saidpur. This event seems to have taken place in 1526 A.D. and soon after his release at Saidpur, Baba Nanak came to Lahore.

When Babar captured Lahore, Guru Nanak had already reached the town and was staying at this place, which is situated in Mohalla Kakezaiyan near Chaurhatta Mufti Baqir. During the Sikhs rule a Dharamsala was built here. Inside the building there is a L shaped hall with a platform. On the farther end of this hall is a marble-paved gallery. The carved-wood beam of this gallery bears a Gurmukhi inscription in bold relief. A marble slab in the centre, surrounded by the sacred emblem of the sikhs is also inscribed with a Gurmukhi inscription. The Dharamsala is built in brick and lime mortar.



Gurudwara Rori Sahib Jahman

Gurudwara Rori Sahib Jahman

Guru Nanak while on his way to Chahal and back, used to halt at the pond of this village. The pond is now converted into a tank and the Gurudwara built near the village known as Rori Sahib. A famous devotee of Baba Sahib named Surya and some Bhabras i.e., Jainis who had accepted Sikhism, lived here.

Gurudwara Ghawindi (Barki)

Once Guru Nanak came from village Jahman to Ghawindi. During his stay there a child was born to a Banjara. Congratulations were offered to the parents who entertained the neighbours. The son died after a few days. The Banjara and his relatives were then seen weeping and wailing. The Guru seeing the parents of the child overwhelmed first with joy and then with grief composed a verse in Sri Rag under the title 'Phre Chand Shabd' depicting the vicissitudes of life. Later on, a Gurudwara was built in memory of Guru's stay.

Gurudwara Mai Sahib Kanganpur

Guru Nanak during the course of his first Journey came to Kanganpur where the villagers did not allow him to halt and also played practical jokes on him. This treatment did not annoy Guru Nanak who instead prayed for the welfare of the village saying, 'wasde raho (May you remain here). On being subsequently questioned, why he blessed the village in which he was not allowed to stay, he replied that if the people of this village were disturbed and moved to other place, they would ruin it by their inhuman conduct, so it was in the interest of others that they might stay where they were. The tree under which he reposed for a while is known as Mai Sahib.

Gurudwara Nankiyana Dipalpur

Enroute to Multan, Baba Nanak stayed at Dipalpur under a withered pipal tree which, however, turned green, produced leaves and blossoms to provide shade to Baba Sahib. At this very place a leper named Nuri was also cured. The pipal tree is still green and Nuri's grave can also be seen nearby.

The Gurudwara built here during later Sikh Period is known as 'Nankiyana'. An annual fair used to be held here.



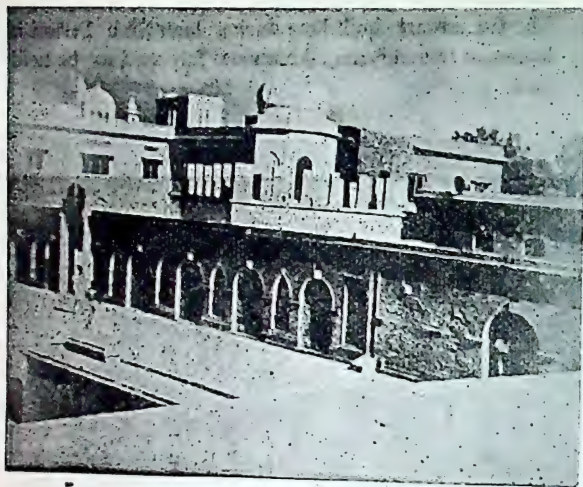
Gurudwara Nanakiyana Dipalpur

Gurudwara Nanak Jagir Okara

This place is said to have been visited by Guru Nanak. The present gurudwara was later built to commemorate the event. Repairs to gurudwara had been carried out by the Rehabilitation Department, Government of Pakistan from time to time.



Gurudwara Nanak Jagir Okara



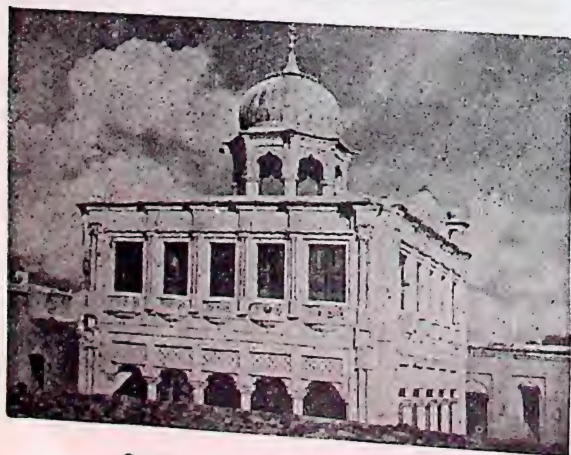
Gurudwara Nanak Sar Harappa

Gurudwara Nanaksar Harappa

Guru Nanak during one of his Journeys went to Harappa. The ruler of this place was a tyrant and injustice prevailed in the country. Guru Nanak advised him to be merciful and kind to his subjects. During this visit the Guru stayed under a Jand tree and distributed water among those present there. A Gurudwara and a tank were constructed here to commemorate the event.

Gurudwara Tibba Baba Nanak Sahib

Guru Nanak is said to have visited and stayed at this place. A fair used to be held here annually.



Gurudwara Tib Baba Nanak Sahib

Gurudwara Diwan Chawali

Baba Guru Nanak, during his stay at Multan, visited this place where then lived the Diwan of Chawali Mashaykh. He is said to have meditated and stayed with the famous Muslim Saint Hazrat Baba Farid Ganj Shaker at this place. Later this Gurudwara was built. A fair also used to be held here annually.

Lahore

Janama Asthan Guru Ram Dass

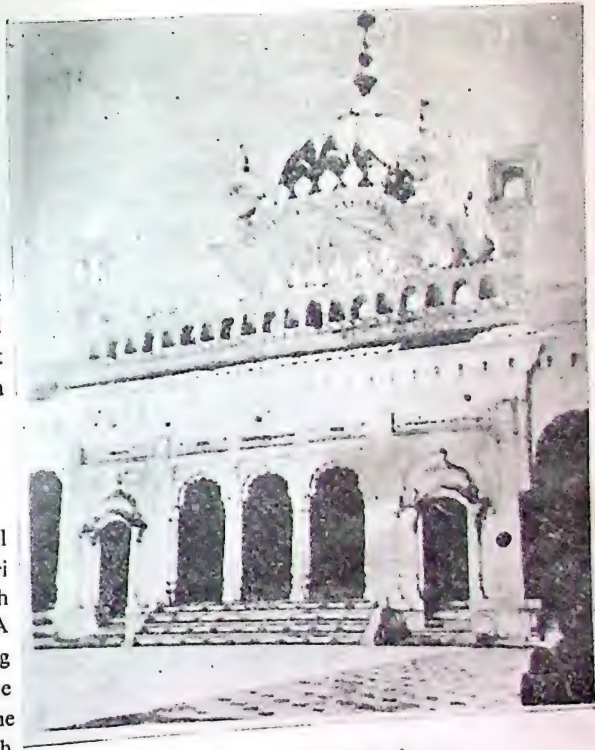
It is situated on the east of Dera Baba Khuda Singh in Chuna Mandi. A street separates the two buildings, the whole complex of the building covers an area of 122-6"x97-6" on the west is a spacious courtyard paved with black and white tiles. A place for Nishan Sahib stands in the north western corner near the flight of steps. On the ground floor are shops which form part of the Chuna Mandi Bazar. It is a double storied building, square in plan, covering an area of 41"-3". The approach is through a small door on the west. It is a well balanced building. Its lower part contains sunken panels enlaced with marble up to height of 12 feet. In the middle of the facade of upper storey facing west, there is slightly projecting balcony with three openings. The ceiling is of carved wood work embellished with mirrors.

Budhu Ka Awa Lahore

The old kiln belonged to a brick manufacturer named Budhu. The bricks of this kiln could not be fully baked due to a curse inflicted on it by a Sikh saint Bhai Lakhu. The poor owner prayed to Guru Arjun Dev who gave him a blessing. It is said that it was due to this blessing that the ill baked bricks were sold at higher price. The kiln has long since disappeared but its site near Gulabi bagh Gate way, on Shalamar road has been preserved as a protected monument.

Diwan Khana

Guru Arjun Dev is said to have built a Diwan khana for religious assemblies in Chuna Mandi. The old structure was replaced by Maharaja Ranjit Singh by a new building. This Diwan Khana is spread over an area measuring 102"x89". In the northern portion, facing the bazaar, there are a few shops. In the south east corner there is old well now blocked and used as a sabi. In the centre is a brick paved courtyard. The floor of this hall is paved with marble tiles in black and white and the rest in red concrete. The western part of the hall contains a marble platform bearing an inscription in Gurmukhi.



Gurudwara Samdh Lahore

Baoli Sahib Lahore

A Baoli with steps descending to the water level existed to the west of the golden mosque of Bhikari Khan. The Baoli was built by Guru Arjan Dev with the money presented to him by Chhajju Bhagat. A Langer Khana was also attached to it. It is said during the time of Guru Hargobind, the Baoli no longer in the use was filled up, the langer khana closed and a mosque built at the site. In 1834 A.D. Maharaja Ranjit Singh fell ill and his astrologers advise him to excavate the Baoli and take bath from its water. The mosque was therefore pulled down and the Baoli reopened. A tank was also added. The site of the Baoli is marked with the construction of a memorial gateway.

Lal Khoi Lahore

It is said that Guru Arjun Dev during the period of his internment in the house of Chandu Lal Diwan of Lahore use to take bath from the water of this well, whose diameter is about 10 feet. The well is situated in Mochi gate. The only evidence of its antique character is the use of small country bricks in its lower part. It is now enclosed by cement jalis and the parapet is finished with cement plaster.

Gurudwara Samadh Lahore

The shrine of Guru Arjun Dev is situated opposite the Lahore fort. As mentioned above Guru Arjun Dev, according to Sikh belief disappeared miraculously in the water of Ravi. To commemorate the event Guru Hargobind arranged the construction of a small shrine

here and appointed Bhai Langaha to look after it. Later Raja Ranjit Singh reconstructed the shrine by the present Samadh with its heavily gilded dome. The entrance to this shrine is through a door set in marble in the east. An ornamental flying marble arch in front of the door marks the beginning of a court (53'x41') paved with white and black marble tiles. Immediately to the right is a gold painted flag staff fixed on a marble steps leads in to the varanda of the samadh. The varanda, which surrounds the main square sanctuary (15x6) is finished with marble facing with three cuspid arched openings supported on slender double marble columns. The ceiling of the varanda have a heavy and crowded niched balustrade which is topped with gumbadis. On the four corner there are square burjis with domes. The pride of the monument is the naga pusht heavily gilded bulbous dome with a towering pinnacles. On the four corners of the dome were added small burjis "guldastas" to balance the main dome. All the pinnacles of dome of the main sanctuary bear Sun flowers which are also gilded. To the west of the courtyarded is a hall with a marble platform measuring 9-10x4-10 the seat for Guru

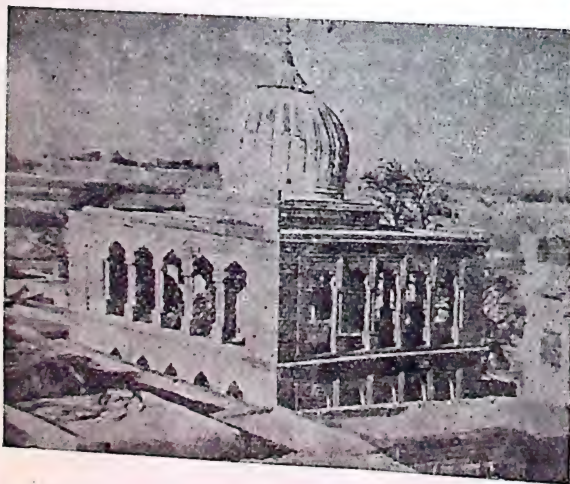
Granth Sahib. It has a gallery running round three sides at a height of 10 feet the gallery is approached by marble steps leading from the passage to the west of the sanctuary. A Sun shade of red sand stone supported on brackets of the same material run along the roof of the hall. The open space in front of the samadh has been converted into beautiful grassy lawns by the Lahore corporation.

Gurudwara at Hanjra Tesil Chunia

Two Sikh brothers named Jatri and Hanjra founded two villages after their names. There arose a quarrel between them regarding the boundries of their villages. Consequently Guru Arjun Dev went to the spot and settled the dispute. This Gurudwara was built to commemorate the visit of Guru Arjun Dev.

Gurudwara at Jambar Kalan

Guru Arjun Dev is said to have visited this place and converted to Sikhism, Kidara Samdu, Mukanda, Talsa Lala and others during his stay. About 150 acres of land is attached to this Gurudwara.



Gurudwara at Jamber Kalam

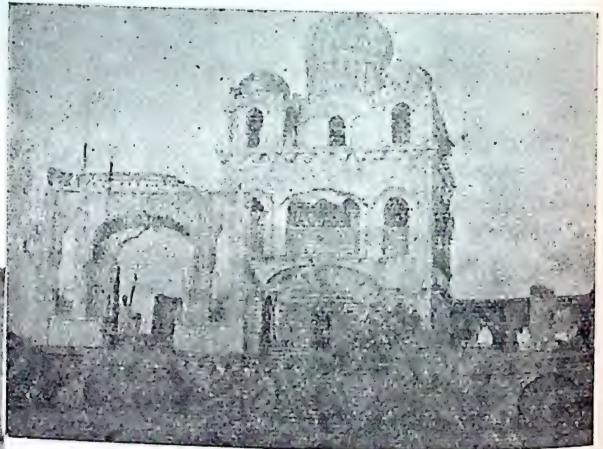
Gurudwara at Haftmadar (Sheikupura)

Bhai Ladara a favourite disciple of Guru Arjun, resided in this village. He was suffering from some disease, once

he rubbed one of the shoes of Guru Arjun Dev to his body and got cured. This shoes which is still Possessed by Bhai Sudara's family is held sacred by sikhs who believe that it can cure the person suffering from that disease. A stick of Guru Arjun Dev preserved with the descendants of Bhai Ladara is also held sacred. This Gurudwara was built to house the above sacred relics.

Gurudwara at Hafizabad (Gujrawala)

Guru Hargobind jee, while returning from Kashmir took rest at Hafizabad. A Gurudwara was built afterwards here in memory of his stay.



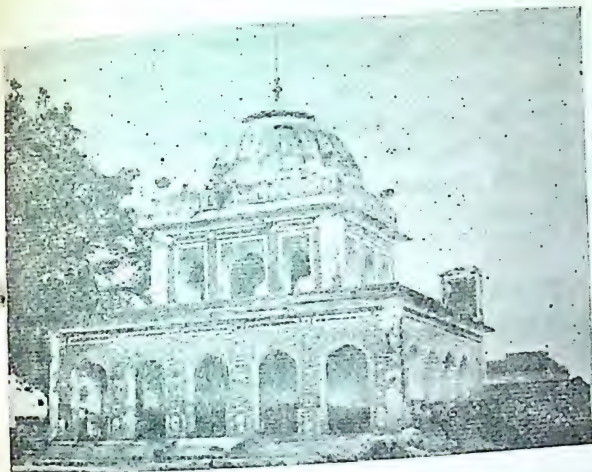
Guru Ka Koth at Wazirabad

Guru ka Koth at Wazirabad

During the returns journey of Guru Hargobind from Kashmir he said to have stayed with Bhai Khem Chand at Wazirabad. The room in which he stayed is known as Guru ka Koth and is held sacred by the Sikhs.

Gurudwara at Gujrat

Guru Hargobind on his way back from Kashmir visited Gujrat also and meet the renowned Muslim Saint Shah Daula. Later a Gurudwara was built to commemorate this visit.



Gurudwara at Amar Sidho

Gurudwara at Amar Sidho

On his way back from Mozang to Amritsar Guru Hargobind visited this place after leaving Mangat. A Gurudwara was later built in commemoration of his visit.

Gurudwara at Badhana

Guru Hargobind on his way back from Lahore to Amritsar stayed here and discussed some worldly affairs and religious issues with a Hindu Saint Julhan Bhagat. A Gurudwara was later built to commemorate this event.

Gurudwara at Dishalwan

Once Guru Hargobind went to Dishalwan from village Jhatiyān on preaching mission. A Gurudwara was built at the place where he resided while at Dishalwan.

Gurudwara at Guru Mangat

This Gurudwara is very close to Lahore cantt. Guru Hargobind halted here on his way back from Mozang to Amritsar. This Gurudwara was built in commemoration of his visit.

Gurudwara at Hadyarah

This Gurudwara has been built over a place where Guru Hargobind halted during his journey to Lahore.

Gurudwara at Mozang (Lahore)

Guru Hargobind Resided in Lahore for some time. His residence at Mozang was later on converted into a Gurudwara. This Gurudwara was held in high esteem during the reign of Maharaja Ranjit Singh and is still one of the very sacred places of the Sikhs. The Gurudwara has entrance gates on the northern, southern and Eastern sides and is joined by large size buildings on the north west side. The Gurudwara is double storied half measuring 55x34—5 raised on a platform measuring 85 x 3 x 58x9 and built in brick masonry. The hall has sixteen openings in each storey the upper story which is accessible through a staircase on the North West corner has a running gallery, the centre of the main half of the lower story is occupied by a platform built in white marble inlaid with black in geometrical patterns.

Gurudwara at Kampur Kalan

Guru Hargobind visited this village and in memory of his visit a Gurudwara was built in the suburb of the village.

Gurudwara Nirali

Harbans a saintly disciple of Guru Hargobind lived at this village. Once Guru Hargobind came here to see him. This Gurudwara was built in memory of his visit to the place.

Kot Bhai Than Singh

Bhai Than Singh was a famous Saint who settled at Kot Fatah Khan. The Muslim landlord of the village was much impressed by his religiosity and devotion to God and served the Saint with respect. The village named Kot Bhai Than Singh after the Saint's name and a Gurudwara was built there during the Sikh rules.

Banu Dist

- (1) Dharamsala of Uttam Singh at Dharma Khel.
- (2) Jogiwara of Sher Nath at village Bazaar Ahmed Khan.
- (3) Makhan Singh shrine at Sheikh Budin hills. Dharamsala of Dera Ismail Khan. This Dharamsala is situated in Chotta Bazar and is a popular religious centre of the Town.

Gurudwara Amar Shah Singh

This Gurudwara is situated in Jhanda Ram street and according to the inscription on the foundation stone it was founded in 1895 A.D.

Samadh of Sardar Charrat Singh

Sardar Charrat Singh, grand father of Maharaja Ranjit Singh established a strong hold at Gujranwala. He was killed in 1722 when his matchlock bursted. A Samadh was built over the place where he was cremated.

Samadh of Sardar Mahan Singh

Sardar Mahan Singh father of Maharaja Ranjit Singh established his supremacy over other petty chief of Punjab. He in alliance with Sardar Jassa Singh and Sansar Chand, defeated Jai Singh Kanahya in 1785 A.D. In 1992 A.D. while he besieged Gujrat, he fell ill and died, His Samadh which has a high dome was built by Maharaja Ranjit Singh over the place where his body was cremated.

Damdama Sahib (Gujranwala)

Baba Sahib Singh a descendant of Guru Nanak was a famous Saint. The platform on which he used to sit is known as Damdama Sahib. There are two other Gurudwara at Gujranwala namely JAN Gurudwara and Akali Gurudwara.



Gurudwara Bhai Bannu at Mangat

Bhai Bannu at Mangat

Bhai Bannu who was a celebrated disciple of Guru Arjun Dev, the 5th Guru, and who copied the first manuscript of Adi Granth came from this village. A Gurudwara was built in memory of this disciple at the spot where the copy of the Granth transcribed by him was preserved.

Hazara District

- (1) Dera Bhai Kirpa Ram at Kot Najibulla.
- (2) Gurudwara Chitti Gatti Near Mansehra.
- (3) Gurudwara at Mansehra.

Bhai Khan Chand Maghiana

It is situated in Chambeli market Meghiana. Extensive repairs were carried out during the year 1953-54 the Gurudwara is very well maintained.

Bhai Hema Sain

It is situated in Mohalla Bhabrma. An annual fair at the birth day of Guru Nanak used to be held here. This Gurudwara is also in good condition.

Hema Jee

This Dharamsala provided accommodation to the visitor on the occasion of the fair held in Gurudwara Bhai Hema Sain. It was also repaired by the Pakistan Government.

Jhelum Distt

- (1) Gurudwara in Shumali Mohalla.
- (2) Gurudwara in Machine Mohalla.
- (3) Gurudwara beside the river Bank
- (4) Gurudwara situated in Bagh Mohalla.
- (5) Gurudwara Sabzi Mandi,
- (6) Gurudwara in Bagh Mohalla.

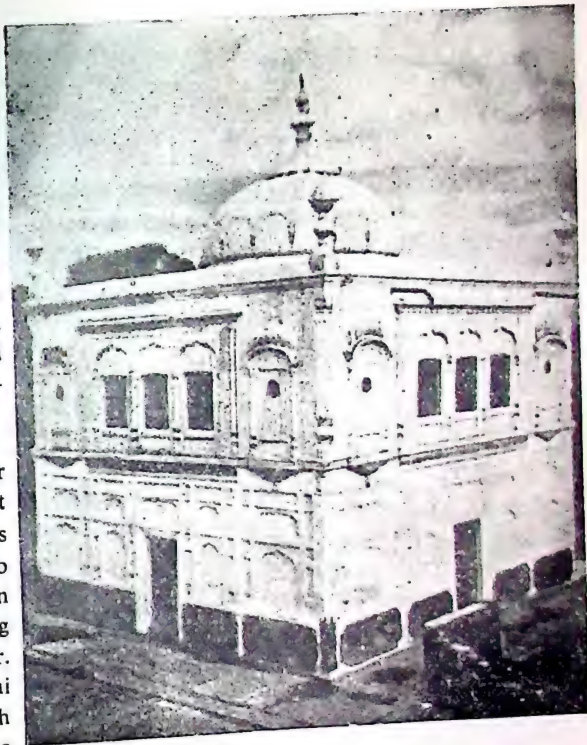
Chakwal

- (1) Gurudwara at Kohat cantonment Kohat,
- (2) Gurudwara Singh Sabha Kohat.

Samadh of Bhai Phero

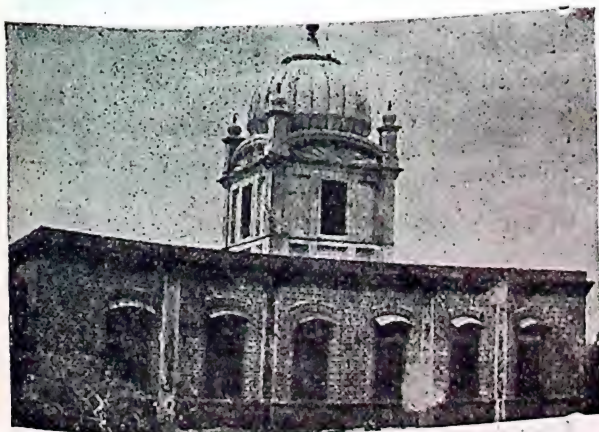
Once Sangatia, later known as Bhai Phero, was passing near Kartarpur, with hides of ghee. A supervisor of Guru Har Rai purchased the ghee and it was agreed that the payment would be made on the following day. The ghee was delivered and empty hides were retained by sangatia. Next day he found the hides again filled with ghee. He was rather amazed at this miracle and on his enquiry from Bhagtu he was introduced to Guru Har Rai whose spiritual powers had caused the miracle. Guru converted him and gave the title 'Phero, and prayed that God may enable him to maintain a Langar-khana to supply food to every stranger.

Once Guru Gobind Singh ordered all the Masands or the collectors of religious taxes to give proper account of their respective collections as large number of sikhs had reported against their dishonesty. Bhai phero who was then the collector of NAKA, the country between rivers Ravi and Beas was also summoned. On finding his account in order he was awarded a robe of honour. He died at a village now known after his name as Bhai Phero. The present samadh built during the later sikh period occupies the place where there was originally a small Marhi. A Langar Khana standing near by is also attached to the shrine.



Gurudwara Kahna (Lahore)

death a smadh was constructed on the spot which is a smadh Cum Gurudwara, 500 acres of agricultural land is attached to this Gurudwara.



Guru Ki Glotian

Gurudwara Kahna (Lahore)

Baba Jamiat Singh, a saint of the nineteenth century used to sit in meditation at the site of present Gurudwara. The sikhs of the area had great faith in him. After his

Shaheed Ganj (Lahore)

This is situated just east of the Landa Bazar outside the Delhi gate, in the neighbourhood of Sultan Ki Sarai. This locality including the landa, Bazzar and Sultan ki sarai is the old side of the chowk of Dara Shikoh, the eldest son of Shahjahan, situated in this area where the place of Dara shikoh, a garden, a two storeyed Katra or Bazzar and a Nakkhas i. e. horse market. The chowk was entered through beautiful lofty gates decorated with enamelled tiles. On the western end and adjacent to Nakkhas a three domed mosque was constructed by Abdullah Khan, Bhan-e Zaman of Dara Shikoh and later on police chief of Lahore during the resin of Aurangzeb. Towards the middle of 18th century A. D. these quarters were plundered and pillaged by unscrupulous looters. Finally in the begining of British period the area was auctioned to one Muhammed Sultan, a

contractor, who completely demolished and cleared the remains including the north gate of Nakkha which was still standing on the patterns of the entrance gate of wazir Khan's mosque.

Out of the complex of chowk Dara Shikoh the Nakkhas mentioned above was destined to be an important historical place. It so happened that during the viceroyalty of Yahya Khan, Diwan Lakhpat Rai inflicted a defeat on the Sikhs near Eminabad. He brought back with him many Sikh prisoners to Lahore and to avenge the death of his brother Jarpai Rai who fell fighting against Sikhs, these prisoners were put to death in the Nakkhas. Why this spot was selected for their assassination is not known? Ranjit Singh enclosed this spot and converted it to a sacred place. Inside the enclosure some buildings and memorials were set up. It was named as Shaheed Ganj. Among the memorials erected, there were the Samadhs of BHAJI MANI SINGH, BHAJI TARU SINGH AND BHAJI DHANNA SINGH who died at the hands of Lakhpat Rai.

Samadh of Ranjit Singh

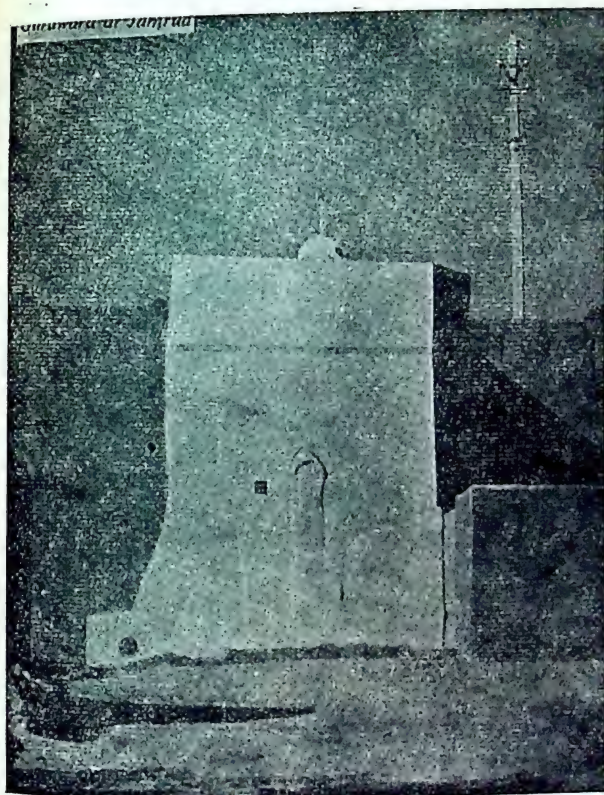
Maharaja Ranjit Singh (1780-1839) was the most powerful Sikh ruler of Punjab. He ruled from 1799 to 1839 A.D. His Samadh lies just opposite the fort on a spot where he was cremated. The construction of the Samadh was commenced by his son Kharak Singh, but could not be completed till about 1848 A. D. When the infant Sikh Raja Dalip Singh was deposed and taken to England by the British. Built in brick with a sprinkling of red sand stone and marble. It is a mixture of Hindu and Muslim architecture. The square roof with a central fluted dome is crowded around with Nagahood designs, generally misunderstood as acanthus leaves, kiosks, stone lanterns, and cupolas. The ceilings are decorated with glass mosaic work on plain glass work which is beautiful and has been done skilfully in the main dome. The arches of the interior are of marble strengthened with brick work and joined with iron clamps. In the centre of sepulchral chambers is a small four columned dome marble pavilion beautifully decorated with pietradura work wrought in semiprecious stones. In its centre rests a marble knob placed around hold ashes of four queens and seven slave girls, the remains of the queens being distinguished by carved representations of pigeons. The interior of the Samadh chamber is also decorated with frescoes pertaining to Sikh gurus etc. Two small domed buildings adjacent to and west of the main building contain the ashes of Kharak Singh and Nav Nihal Singh and their wives. The large marble door frame of the main entrance to the Samadh proper is decorated with superb pietra dura work.



Samdh of Ranjit Singh

Gurudwara at Jamraud (Peshawar)

Sardar Hari Singh Nalwa was a Sikh general in Maharaja Ranjit Singh's army. During his Governorship at Hazara he strengthened the Sikh rule in this area. On 30th April 1837 A. D. Muhammad Akbar Khan son of dost Mohammad Khan Amir of Kabul attacked the Sikh post at Jamraud Hari Singh Nalwa who was



Gurudwara at Jamraud (Peshawar)

commanding the Sikh army fought bravely but was fatally wounded and died. Later a Samadh and Gurudwara was built in his memory.

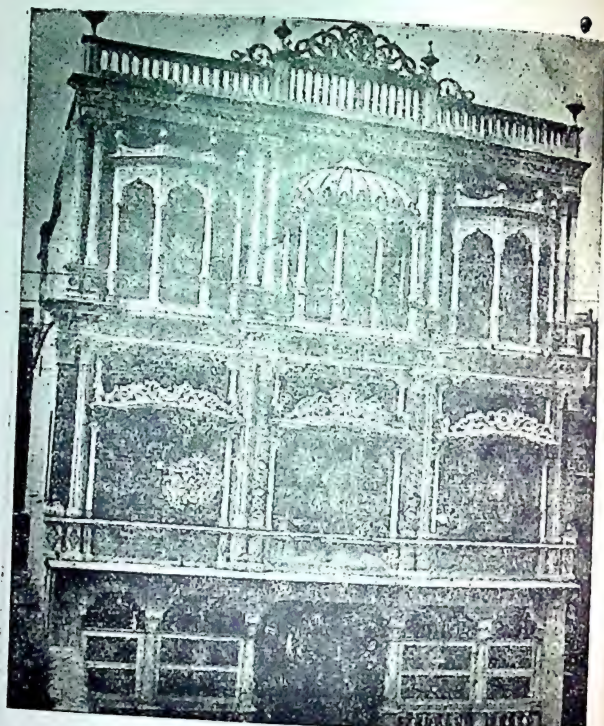
Samadh of Bhai Phola Singh at Nowshera

Bhai Phola Singh was a noble from Amritsar and held a responsible post in Maharaja Ranjit Singh's army. He fell fighting against pathans at Nowshera on 14th March, 1829. A magnificent building was raised on the spot where his body was cremated. There are others Gurudwaras Jogan Shah at Pashawar Dera Baba Khem Singh in Rawalpindi, Gurudwara Bhai Mani Singh, Gurudwara Narankari Rawalpindi Gurudwara Singh Sabha and Gurudwara Siri' Dayal Sar etc.

Gurudwara Glotian Khurd (Saikot)

Gurudwara Glotian Khurd Gurudwara Fateh Bhinder in Daska Tasil and Gurudwara Tali Sahib in Saikot tasil are situated.

Gurudwara Chitti Chatti at
Mansehora



Kir Sahib at Jai Sukh Teh
Phalia



**GURUDWARAS IN
AFGHANISTAN
IRAN & IRAQ**

Afghanistan

At a place called Kuram in Afghanistan he was greatly honoured and the Afghan pathans were so impressed by the mystic music of Mardana, that they wanted him to stay there. Guru Nanak established a "MANJI" in the name of Mardana and latter on sent his son Shazada as a first missionary to Afghanistan. Mardana died in Afghanistan.

At Kandhar Guruji met Yar Ali a great Sufi. Pir Jallal-udin of uch had met Guru Nanak at Kandhar, on his way back to Punjab. He invited Nanak to visit his shrine Khankah at uch, Guru Nanak had promised and did so.

Afghanistan had the unique privilege of having a Muslim as a Sikh missionary. Shazada son of Mardana who was equally defect to play at reback and Sing Gurbani. More than 30,000 Sikhs are inhabited in this place loving muslim country. They are scattered in whole of this muslim country and feel proud to be called Afghan Sikhs. Most of Sikh population is concentrated in the city of Kabul which is capital of this beautiful country. Local muslim population is very beautiful Tall, well built fair complexion, attired in huge robes with Lungi upon Kulla they are a perfect embodiment of sturdy Pathan. This ideal Pathan is immortalized by Rabindra Nath Tagore in Qabliwala. What a simple, devotional and grand character of a Pathan is described by writer and poet Tagore in Qabliwala. Second big city of this ideal Aryan muslim race is Jallalabad at a distance of 150 miles from Kabul. It is at a distance of 45 miles from PAK border. Jallalabad is situated on grand trunk road. Third important town is Ghazni which has superb historical significance. Mahmud Ghazni famous are devil king who invaded India 18 times belonged to this historical place.

Guru Nanak dev ji stopped at Ghaznai and kandhar while coming back to India from his middle East itinerary. There is a memorial stone at Isphahan; Samarkand, Bakum and Suleman. After the name of Nanak, there is a spring as well at Suleman.

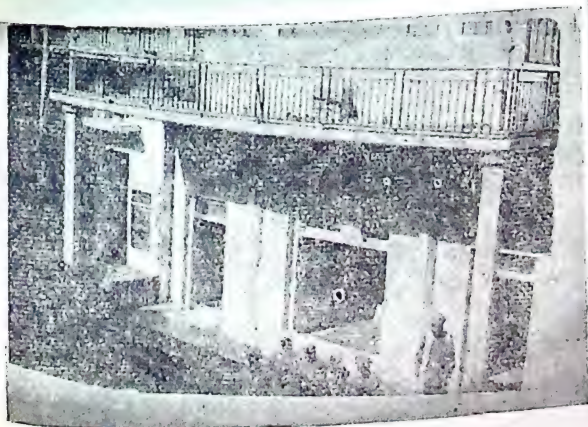
In Afghanistan Guru Nanak made Mardana his principle Spokesman. He was given authority to give spiritual instructions and people of Afghanistan showed him the same respect, they gave to Guru Nanak.

Afghan Sikhs are very laborious and hard working who tire 'blut und eisen' to become affluent. Many Afghan Sikhs are very rich, some are of middle class, a few who make only both ends meet but all have some avocation none is a destitute. The Afghan sikhs are brobdignagian devotees of Ist Lord's teachings. They pay homage to Guru Granth Sahib Ji and beseech his blessing whenever they contemplate to start new enterprise or a new business. Out of many Gurudwaras in Afghanistan, a few are historical, having sacred toch of greatest Avtar of Kalyuga; Baba Nanak Ji.

Kabul was visited by Baba Nanak along with Bala and Mardana and they entered a mosque. The Mullan said that mosque belonged to the Quazi and Hindu was forbidden to enter. Guru Nanak Dev ji rode upon a wall and bade the mosque to run around the city. People of both faith including Qazi implored with folded hands to forgive them. This was a strange miracle, mosque was running while a person was riding a wall as if it was a horse. Baba Nanak directed the muslims to worship his left foot and Hindus to worship his right foot. He symbolized himself as "AUGHAB" made them the believers of one God muslim or Hindu and instructed to recite "SATNAM" true name of God. Following Shabad was uttered here at sacred place of 'Mullan Dil seon Dil milave Tab Bhed Sahib ka pave'.

Baba ji preached Afghans to lead a truthfull life and serve the itinerants whole heartedly.

Afghan Sikhs follow teaching of Guru Arjan Devji and they give one tenth of the income in charity and adhere to this custom strictly

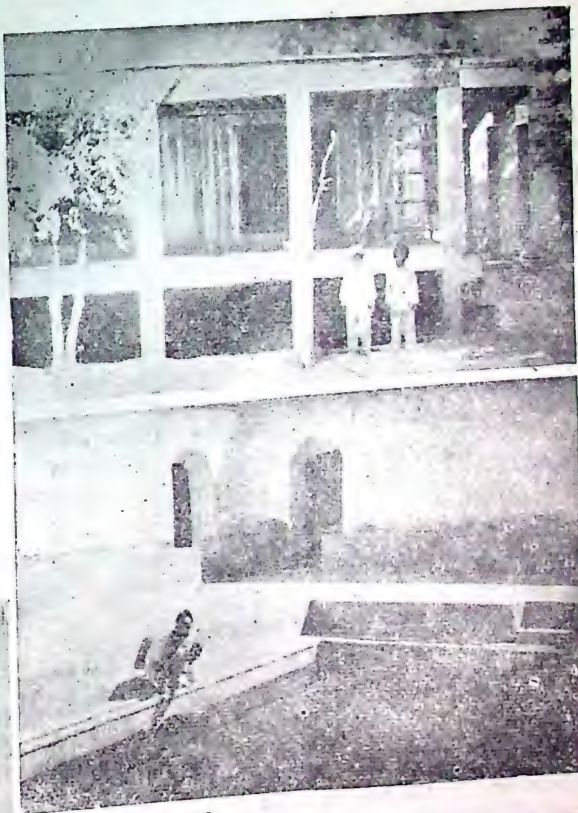


Gurudwara Jalalabad (Kabul)

Gurudwara Jalalabad (Kabul)

This city is after the name of a famous person Jalaluddin. The building of the Gurudwara at Jalalabad is so majestic, and beautiful. Guru Nanak Dev halted here when returning his HAJ- SOJOURN to Macca, Madina Saudi Arabia. A dawkhana and a school

are supported by the management. Langer is served 24 hours. Every morning and evening hundreds of ladies and gents gather in the Gurudwara to hear the nectarine Gurbani. Afghan Sikhs are ideal Sikhs.



Chashma Sahib Sultanpur

Chashma Sahib Sultanpur

This place has also sacred touch of Baba Nanak's feet, while back from HAJ-ITINERARY of Macca Madina. There was sacricity of water in this region and by his occult demogorm powers he created the fountain of sweet water. The ruler of that time supervised construction himself. It is visible in the photo given along with. 'Anybody having a bath here washes of his sins Ecce! He is blessed in to a new life of clean thoughts and noble deeds'. The Gurudwara of vide ut supra fountain. Chashma is situated in a garden near the police station, A big tract is bought near by

and soon a majestic building shall be constructed. A commodious hall for community kitchen has been constructed recently. Afghan Sikhs deserve eulogy.

All Afghan Sikhs families gather at Chashma Sahib Sultanpur on auspicious Baisakhi festival. They come in their cars with whole families and pitch up their own tents, Akhand Path of Guru, Granth Sahib is started and Bhog ceremony Solemnized on Baisakhi day. A huge procession originates from Jalalabad, in which thousands of cars participate. The muslim officers are present. There lodging boarding arrangement is sponsored by Khalsa-Diwan. Most of marriages are also Solemnized or suggested on this auspicious day of birth of Khalsa.



Jade Mewan Kabul

On Baisakhi festival in 1699 on 13th April Guru Gobind Singh had asked for 5 heads at huge congregation of 80000 Sikhs gathered at Keshgarh in Anand Pur (PB) and 5 beloved ones (Panj Piaras) were administered AMBROSIA AMRIT, and the Guru also beseeched for Amrit from (Panj Piaras) and here a democratic set up of Khalsa was proclaimed. 5 Piaras had ordered Guru Gobind Singh at Chamkaur garhi to leave the battlefield at night and he bowed before their decision.

When Baisakhi festival ends the Afghan Sikh community disperses. They go back to their respective towns. Sangat is trying utmost to obtain legal ownership of garden premises having sacred touch of Baba Nanak's feet, still Afghanistan Govt. controls it there is every possibility that custody of sacred garden shall be handed over to the Afghan Sikhs at earliest convenience of Afghanistan Government

Jade Mewan Kabul

About 30 years ago a Gurudwara stood in Jademewan area of Kabul. It was in the sacred memory of Baba Nanak. Govt. dismantled it and a market has been constructed. The picture elucidates. Photo is self explanatory. Business community fears any curse and at the proper place of Gurudwara they abstain to conduct any business. We hope in due course of time Afghan Govt. shall react to the sentiments of Sikhs community all over the world and hand over the possession of sacred premises to the Afghan Sikhs, to construct a Gurudwara again and pulldown the market. We elucidate the precedent of police Kotwali adjoining

Gurudwara Sis Ganj in Chandni Chowk New Delhi. Govt decided to hand over half of Kotwali to S.G.P.C. Delhi at a remuneration of Rs. 16 lakhs and thirty thousands but it was refunded when Sikhs vehemently stressed their view point to the L.G. of Delhi. Now Lieutenant Governor of Delhi is being approached for possession of remaining half portion to the S.G.P.C Delhi. The said Kotwali had sacred touch of Guru Tegh Bhadaur who was imprisoned here before martyrdom. Similarly Sikhs of Kabul should put their case before their Govt.

Gurudwara Har Rai Kabul

This Gurudwara is situated in the Shor bazaar. This is the oldest bazaar and main business centre strident hue and cry is heard. There is always a huge crowd in this bazaar due to this reason it is called shor bazaar. Gurudwara Har Rai is situated in a street of shor bazaar building is 125 year old. A portion is recently reconstructed. Sangat gathers in huge number.

Previously it was house of a devotee Gursikh named Bhai Gonda. Bhai Gonda was a full fledged Braham Giani of Baba Budha calibre. One day while sitting in mediation (Samadhi) he sought and beseeched 'darshan, of Guru Har Rai Ji the 7th preceptor. At that very time Guru Har Rai ji was sitting in ecstasic mediation in community with God at Kiratpur in Punjab in India. The occult powers of Bhai Gonda enabled him to catch hold of the feet of Guru ji. The magnificiantally altruistic Guru was equally respondant to his devotee and he remained to be confined to that very posture for

hours and hours to the great astonishment of the Sikhs present Ecco!!! where Bhai Gonda opened his eyes, at Kabul then Guru Ji moved from seat of his mediation at Kiratpur. The Sangat insisted and Guruji narrated the demogoron communion "Spirituality begins where science ends" Guru Har Rai's elder son Ram Rai had depicted 70 miracles to Aurangzeb. Aurangzeb had called Guruji to Delhi but he sent his son, Aurangzeb was a bigot, to bring him on right path extraordinary plenipotentiary occult powers were vested in Ram Rai. Once two moons were shown to Aurangzeb with two shadows of everybody present at Agra fort for 4 hours. A buggy sent without horses ran without horses in Agra, there were no engines in those times, similarly 70 feats were accomplished and Ram Raiji was leased a big 'Jagir' Estate at Dehradun by Aurangzeb. Ram Rai was always respected by the emperor.

So when Bhai Gonda came to Kiratpur a warm reception was accorded to him befitting his spiritual feats. Guru Har Rai bestowed a MANJI (seat of authority) of that area to him. It has been preserved as a sacred relic by his generation. On Dasmi devotees swarm to this Gurudwara in huge number with broodingnagian inner wege, all Sikhs present CHADDARS (bed sheets) at this sacred place to Manji Sahib. Great were the deeds of our ancestors and greater were the macarisms of our Gurus who responded to ARDAS prayer of true Sikhs. So it is true spirituality where science ends.

Gurudwara Khalsa Kabul

This historical place is also situated in Shor-bazar area. Bhai Gurdass Ji pitched the tents here when he was sent by 6th Guru Hargobind to buy horses. It is said while accompanying Guru Hargobind to Amritsar on Deewali Bhai Gurdass uttered following Tuk (Verse) to vindicate vehemently the adherence of a Sikh to Guru.

"Jee Guru Sang wartda Sikh Sidiq Na Hare". Guru Ji contemplated; long association with 5th Guru and his own knowledge of vedas and other scriptures had created pride in the mind of Bhai Gurdass, and his heart ought to be mollified.



Gurudwara Khalsa Kabul

So the horses were bought and Bhai Ji went in the tent to bring money to pay. LO!!! no Mohars (gold coins) but (Thikriay) stone or round pebbles came out of the bags when poured out. He ran off to Kanshi, where the Raja became the Sikh by teachings of Bhai Ji. Meanwhile other Sikh sewadars went in and found Mohrs (gold coins) scattered and Bhai Ji missing. They came back to Amritsar with horses. Bhai Ji came back accordingly. Guru Sahib said, "Bhai Ji" where was your faith in Guru while gold coins turned earthen stone pebbles at Kabul. Why you did not pray and ran away like a thief" Bhai Ji with folded hands and utter dedication said "Tu Karta Ham Kia Tihare".

Guru Ji embraced him and restored him at original post of pontiff. So this Gurudwara is in sacred memory of Bhai Gurdass old and new buildings of this historic shrine stand in this old city area. Daily early morning devotees pour in. Many rooms have been constructed for the benefit of new comers and travellers. Lodging and boarding is free.

Gurudwara Baba Siri Chand

Baba Sri Chand was eldest son of Guru Nanak Dev Ji. He was a celibate and he never married in life. He was a man of great mystic and occult powers. He paid a visit to Kabul. This Gurudwara stands to commemorate his visit to Kabul. At the Afghan border he was asked to produce relevant entry papers and directed to pay entry

fees toll-tax etc. Baba Ji flew in to the town and officials watched aghast! how could a man fly having 180 wings. The Afghan officials told Baba Ji not to sing hymns of Gurbani, not liked by rulers of that time. But Baba Ji persisted to sing Arshi-bani. There was quarrel and it so happened son of the ruler of Afghanistan fell ill due to colic pain in the stomach. It turned bad to worse and he was at death bed, when some body requested the great Sage and seer to save the boy. Baba Ji condescended and on recitation of 'Gurbani' the child was cured and in the sacred memory of Baba Sri Chand Ji annual Gurburb is held and Langer is distributed free to the needy destitutes.

Koth Sahib Aksra

This Gurudwara stands on the road going to Tashkant, from Kabul at a distance of 12 miles from Kabul. During revolution in Afghanistan this Gurudwara was dismantled, but Sangat again raised funds and a new Gurudwara was constructed. Near by at distance of 5 miles from Gurudwara there are foot prints of the hoofs of Guru Gobind Singh's horse. The photo is elucidated for the curiosity of the readers.



Gurudwara Koth Sahib Aksra

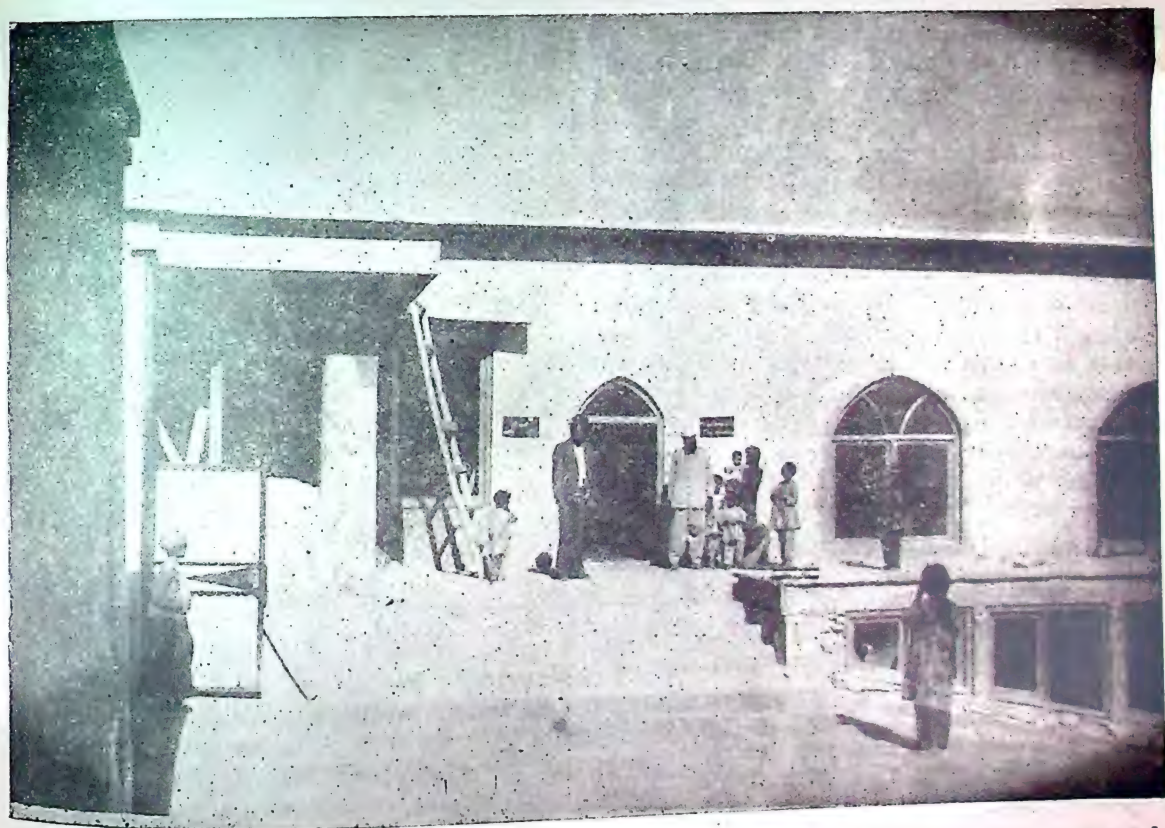
The photo clearly signifies that place where the Guru tied the horse and put grass to it. The picture has clear indications of the hoofs of the horse.

The writer has visited the place collected the photo at the spot. Writer endorses the authenticity of the heroic feat of great Guru. The occult and demogoron feats of our great 10th Guru are indubiously too astounding.

Gurudwara Kotha Sahib Gazni

Famous dare devil, greatest adventurer Mahmud Ghazni's tomb still stand at Ghazni. He had struck up to Somnath mandir and plundered the sapphires, emeralds, jewels and even chandan-gates from the mindir and enriched his birth place Ghazni, by amassing vast heaps of wealth.

The historical back ground of the Gurdwara is enthralling, giving a lesson to devotees to have the firm in the Guru's omnipresence. Anecdote goes a Sikh named Sarda Singh lived at Aksra. In ecstatic meditation he prayed, "Oh! the true king and master of both the worlds I yearn to have your glimpse. come here, Anand-pur de wali, so that I can quench the thirst of my eyes." People told him the Guru had gone to south and at Sach-Khand Nanded he left for heavenly abode. So it was not verisimilitudic to see him in the physical form. Shabad was the autonomous and 'Sarghan Sarup' as substitute and Guru Granth the Guru. As a desperado Sarda Singh ascended this diff made a pyre of fire wood and uttered the prayer, "Tu De eh Darshan Guru Mere Akhian Tars Rajan," he decided to burn himself if the Guru did not appear on the scene. True to Mahan wak 'Birthi Kade Na Hoyei Jan Ki Ardas'. Lo! he heard trotting, clattering of rugged mountainous terrain Ecco! immortal Guru Gobind Singh came galloping; hoofs of his horse making clattering sound over the pebbles of cliff, Sarda Singh fell at the feet of the Guru. The Guru baptized him, bade him to propagate Sikh Tenets.



Gurudwara Kotha Sahib Gazni

This vetust ancient historical city is linked with Sikh history as well. A lady nemed Satwant Kaur resident of Ghazhi was great devotee of Shri Guru Gobind Singh Ji. She desired to go on pilgrimage to Sri Anand pur Sahib but feared hazardous, long journey. A muslim local horse man assured her on oath of Guru Gobind Singh safe journey. She readily agreed and started for this journey reciting "Satnam waha Guru" and praying to 'choji pritam' to safegurd her. Her infant son and Gursikh husband were equally happy of going to Anandpur. Alas only two miles they had travelled the roguish bandit horse man beheaded the husband of pious lady. The barbarious villian killed the infant child too and like a wolf pounced upon the helpless entraped lady. Satwant Kaur prayed 'My Kalgidhar pittaji' this rogue declared on your name to be steadfast during the journing instead of acting as my Saviour he is himself polluting the sacred promise. She closed the eyes and with folded hands frantically prayed loudly. Guru Ji appeared on the scene; blessed the fastidious lady, and both father and son were leased a new life and infidiel horse man was despatched to hell by one storke of the sword. So at this sacred place having sacred touch of Guru Gobind Singh's feet stands a Gurudwara at a distance of two miles from Ghazni. The Gurudwara is constructed at a mountaneous ridge. The Sikhs of Ghazni worship this place whole-heartedly.



Bhai Nand Lal Goya

In memory of Bhai Nand lal there are two Gurudwaras in Ghazni. Picture of both the Gurudwaras are illustrated along with,

Bhai Sahib was a great and superb scholar of Arabic and persian. His father Lalla Chajju Ram was at the post of Dewan at Ghazni. They originally belong to Multan.

Bhai Sahib came over to India, got the chance of a Munshi to prince Mozzam eldest son of Emperor Aurangzeb, and began to live at Agra.

Bhai Nand Lal wrote Ganj-Nama in Parsian and many other books. Once Aurangzeb wanted translation of one Ayat of Quran majid. No qazi out of 1500 present in darbar could appease his devotion to Quran's teachings. Prince put exact translation of that Ayat befor the emperor after consulting Bhai Ji.

Bhai Nand Lal Goya

He was told a Hindu was so wise to satisfy him and he enticed prince to force his munshi to embrace Islam. Bhai Nand Lal fled to Anandpur and here after everlasting love and regard sprung in both the hearts of Guru and Sikhs. So Ghazni's Gurudwaras have special Significance to Sikhs. Bhai Nand Lal's devotion to Guru Gobind Singh was so supreme that he visisutized two worlds could not be campared.

Bhai Nand Lal brought Aurangzeb's eldest son close to Guru Gobind Singh and Sikhs fought on his side after Aurangzeb's death in the war of succession and he became king emperor of India under the name Bhadrur Shah. Sikhs of India duly pay homage to two Gurudwaras in Ghazni reviving the memory of majnificent devotee poet laureate of Guru Gobind Singh.



Gurudwara Karte Parwan Kabul

Gurudwara Karte Parwan Kabul

In suburbs of Kabul new locality Karteparwan is a Mohalla where affluent Sikhs have constructed a new Gurudwara. The building of the Gurudwara is very majestic and beautiful.

This is not a historical Gurudwara but the devotees come to this Gurudwara zealously. In the morning and evening ladies, men, old people and children gather to enjoy heavenly bliss by hearing Gurbani and lectures on Sikhism.

The famous Ragis and lecturers from India frequently come to this Gurudwara. Congregations are bigger than seen in routine in the Punjab or Delhi Gurudwaras. Writer appreciates the management committee of the Gurudwara. Management is adroit and dedicated to watch the interests of the Gurudwara.

Due to efficient handling of the funds of the Gurudwara management is in a position to supervise a School.

A big School building has been constructed and Afghan local Sikhs are dedicated to amelioration of their sacred institution.

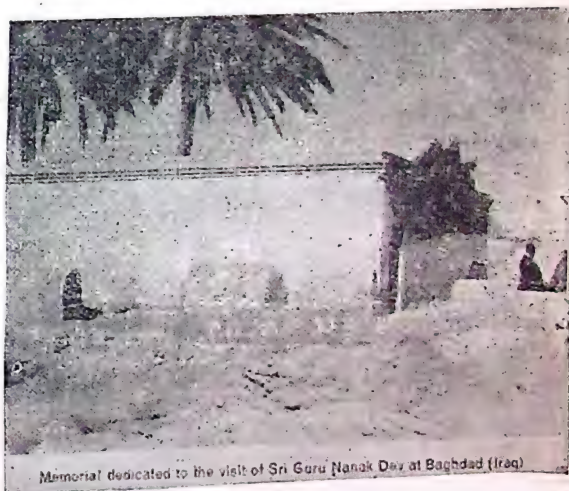
Baghdad and its Gurudwaras

From Madina an old high way goes to Baghdad. Baghdad was a lovely city situated at bank of Tigris and it was capital of Persian kings. Dastgir Pir was Sajjadanashin of Khanqa of Hambalite school of Law, when Guru Nanak went to Baghdad.

Early in the morning Guru Nanak climbed a minaret, and gave a sensational and shrill call in the way Muslims give their call at dawn. The call had magnetic effect. It is recorded as following :-

**Gur bar Akal
Sat Sri Akal
Cit Caran nam
Ghar ghar parnam
Prabhu Kirpal
Jo Sarba Jowal**

Dastgir Pir, Mullas, Sufis woke up and were astonished to see God-intoxicated dervish, from India, Pir Bahol Dana was too much attracted.



Gurudwara at Baghdad

There discussions arose, Nanak sang a song, "there were countless planets in many universes of God, while Quranic belief is seven firmaments seven regions and earths".

Guru Nanak agreed to show practically a super civilization on another planet to pure-minded son of the Pir, to astonishment of all Nanak brought some concrete material "Parshad" evidence of the highly civilized human beings, from another planet which he visited along with Pir's son.

Iraq

Shrine of Guru Nanak at Baghdad

So at that sanctified site of the dervishes, now stands a shrine called Guru Nanak's shrine. There was a stone near river Tigris in Baghdad on which Nanak Sat every days, and delivered the 'Sermons'. Every day Dastgir pir and Bahlol Dana, another Sufi Saint, sat near the master, imbibed every word of his wisdom, when Guru Nanak came away Pir Bahlol Dana never forgot that vision and mystic illumination and he Sat there in front of the stone with a few personal relics that Guru Nanak had left for 60 long summers and winters. When he died he was buried near the place sanctified by the holy feet of his Master, Baba Nanak. On the stone is engraved the story there were two inscriptions one out side the shrine and one on the stone:-

The inscription in Arabic is translated as below. Behold a wish has been full filled by High providence. That the building of Baba Nanak has been newly built with the help of seven great walis. Baba Nanak has started a fountain of grace issuing in the water with land."

At Baghdad Rukun-ud-din preached ideals of Baba Nanak, he accompanied him to India as well.

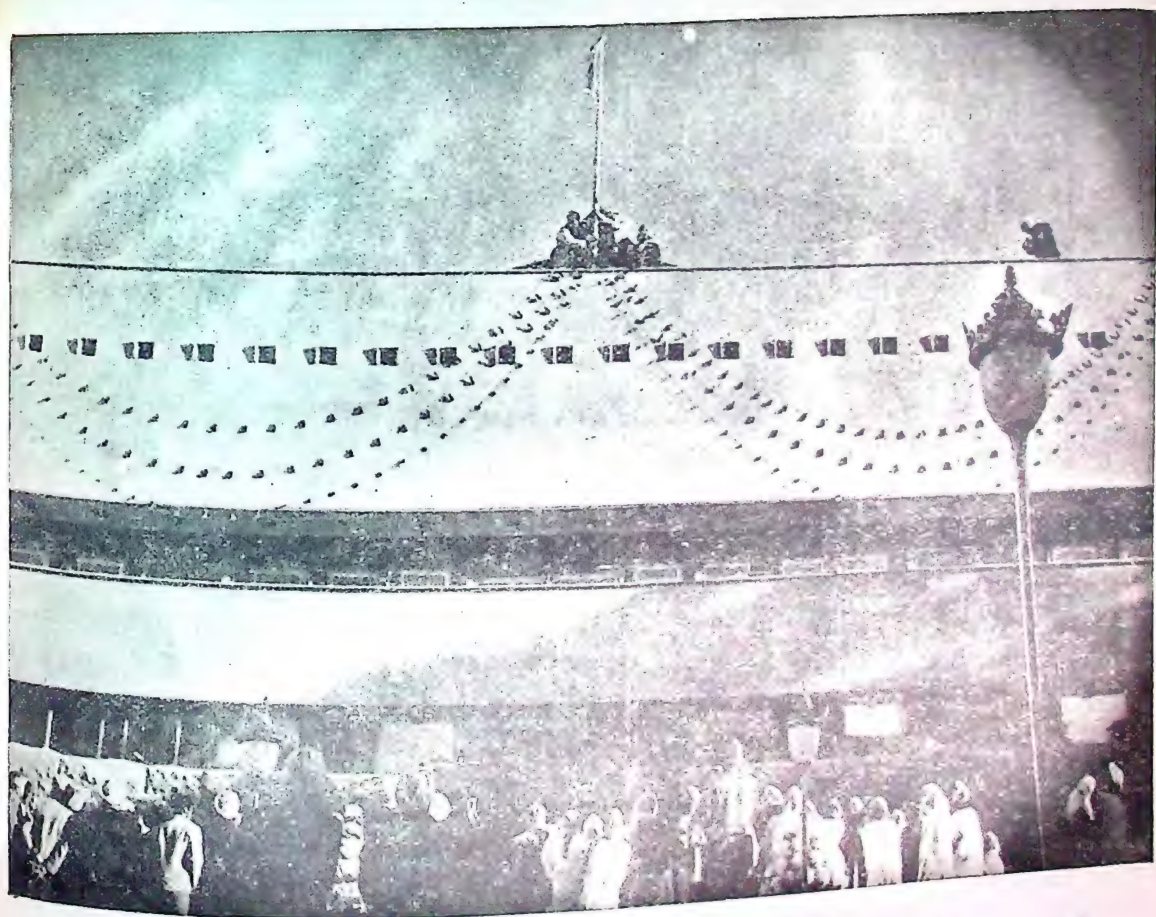
Up to the second decade of this century there was in the Baghdad shrine of Guru Nanak, a book in Arabic containing some information about Baba Nanak. Guru Nanak expressed a great love for the beauty and grandeur of Baghdad.

Iran

Gurudwara Tehran (Iran)

This is a Gurudwara where the arrangement is unique. It can be said best building is very commodious. Lodging boarding arrangement is too superb and a traveller gets paternal treatment from the management. The management is very allruistic and very congenial to the new persons who happen to come here.

Daily kirtan is regularly sung and Sikh culture is publicized dedicatedly. The management gives special attention towards "Dharam-parchar." In west Asia, this Gurudwara is the main hub to propagate Sikh-culture, local business community in control of the Gurudwara affairs. deserves all eulogy. Businessmen mostly in moter parts trade deserve appreciation for their superb "Gursikh Jeewan." They preach what they practice. They give sufficient part of their income as "charity." Mostly they are a affluent class but reason of appreciation is they become more stoic Gursikh as more affluent they become. Bhai Makhan Singh is a hub of all activeties.

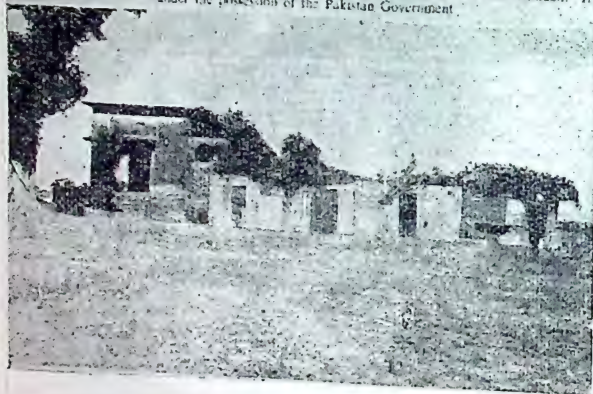


Gurudwara Sahib Tehran (Iran)

Bangladesh

Both Guru Nanak and Guru Tegh Bahadur hallowed Dacca and some other places in Bangla Desh with their visit and there are shrines as a reminder to their stay.

Guru Nanak's Well: *Sikar Mandir, Dacca (Pakistan).* The well on the extreme right is 10 ft. diameter and 30 ft. deep. Near it is the temple, a rectangular hall with a vaulted verandah. It is under the possession of the Pakistan Government.



Gurudwara Sangat Tola Dacca

Gurudwara Chittagong

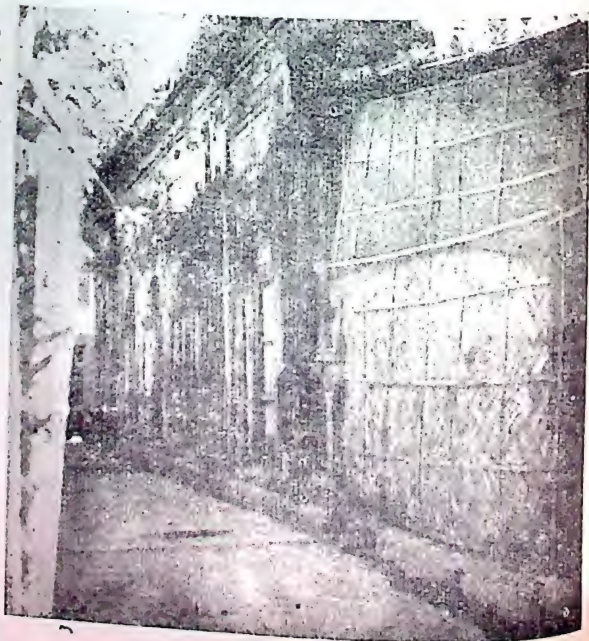
Gurudwara Sikh temple, chowk Bazzar Chitta Gong. It is written in the Janam-Sakhi that Guru Nanak having been to chittagong. It is also mentioned about a devout carpenter, "Jhanda by name" was the first to pay his respect to Guru Nanak and to be blessed by the master. Subsequently, Inder Sain, the nephew of the ruler and later the ruler, Sudhar Sain himself became the Guru's disciples.

Gurudwara Nanak Shahi in Dacca

The shrine, commemorating Guru Nanak visit, is located close to Dacca university. For some years in the recent past the place had suffered neglect, only after the liberation of Bangla Desh, Siri Guru Granth Sahib was installed again at the shrine on second January 1972. the room where the congregation met was of 9x9 meters. Towards the left is an ancient tank, newly cleared of Debris with a baoli in its midst.

Gurudwara Sangat Tola

Ninth Guru Siri Guru Tegh Bahadur stayed at this place on his way to Assam. The local followers received him with great affection and build the two storeyed structure specially for his stay. Devotees visited him in hundreds every day and listened to the Kirtan and holly discourses.



Gurudwara Nanak Shahi

Thailand formerly known as Siam is a beautiful country in the South East Asian region. It covers an area of approximately five hundred and fourteen thousand sq. Kmt. It stretches about one thousand and five hundred kilometers from North to South, eight hundred kilometers East to West at the maximum. It is divided into seventy two provinces. To the East; its boundary touches Cambodia. To the West, Burma. To its North lies Laos and in its South lies the Peninsula of Malaysia. Its internal communication network connects all its provinces. And its external communication facilities rank this kingdom as one of the most important centres of International trading. As a matter of fact Thailand has all the modes of transportation supported by the traditional means of conveyance on cart, Elephant and river craft.

Population of this charming land of smiles' according to the last census is 43 million. Some three million Chinese, twenty five thousand Indians and a few thousand Europeans, Malays and Americans inhabit Thailand. Most of the off Thai-mixed springs take Thai nationality by birth by Thai Law right. The state religion of Thailand is Buddhism. Ninety-three percent of the whole population are Buddhists, Muslims, Christians and Sikhs etc. comprise the remaining 7%. Although a Buddhist state, Thailand Govt. is tolerant and liberal to other religions following the benevolent practices of the monarchs. Every year a large conference of all religious heads is organised by the religious Deptt. is chaired by the Minister of Education. Delegates of all religions freely interchange philosophies, teaching of the dharma. Love for humanity and the moral of the people in this annual cosmopolitan religious gathering.

Thailand is an agricultural country, rice, rubber, Teak-wood, Jute, maize, pulses, tin, fruits etc. are its main natural products. Exports of these commodities to other part of the world earn her a sizable foreign exchange. Bangkok having a natural privileged seaport is well-known for its commercial activities. Devoid of unhappy disturbances, generous and hospitable nature of its people, are a great attraction for foreigners to come and settle down here.

Thailand

Bangkok, a great metropolitan city, with a population of over 3 million and six hundred thousand people, is the capital of Thailand. It enjoys a strategic position on the air routes and is interlaced with many canals. It is situated on bank of the great Chao Phya river with its twin city Dhonburi on the west bank. It is near the shores of the Gulf of Siam. It is affectionately called 'Venice of the East' for its abundance in canals, to facilitate the irrigation and cheap transportation of produce and products.

Ayudhya was the old capital of Thailand which was destroyed and abandoned after a battle fought between Burma and Thailand in 1766 A.D. The city was forsaken in ruin during that merciless onslaught by the Burmese. In 1770 A.D. a great Thai general Phya Tak, reorganised Thai forces, fought and drove out the invading Burmese armies, and established its new capital at Thonburi which is now merged in to greater Bangkok. In 1782 A.D. the Chakri dynasty, to which the present king belongs, came in to power and Bangkok was established as its first capital, under its first ruler H.M. king Phra Budha Yodphah.

The first king of Chakri dynasty, 'Phra Budha Yodphah Ram I' was crowned as king by popular demand in 1782. The word 'Rama' is used with the name of every Maharaja belonging to the Chakri dynasty. The Vth king Chulalongkorn, Rama the V became king in the year 1882. He was a great pious politician, social reformer and is one of the most popular king. He was called the Builder of modern Thailand. In his reign, the country progressed greatly in every field i.e. in religion, social, economical and political affairs during his short period of reign from 1882 A.D. to 1908 A.D. Thailand established very good relation with other countries of the world, and many reforms were introduced for cultural and Socio-Economical closeness with the friendly nations of those days.

The first Sehajdhari Sikh, namely Shri Kirparam Madan who belonged to a village Bhadowal Distt. Sialkot, (Pakistan) came to Thailand in 1884 A.D. in the reign of king Chulalongkorn Rama V. He was a well to do Sikh trader, a man of determination, industrious and quite a good sales man in trade. He travelled far and wide for trading purposes, had traversed through Afghanistan and other neighbouring countries, Iraq and

Iran. During one of his trips in to Afghanistan, he brought a very beautiful horse to his village in the Panjab. After a few days travelling with Arabian horse, he came to Thailand having spent a couple of months in Bangkok. He was granted a royal audience by King Rama V when he presented his Arabian horse to the king. The king was greatly pleased to meet Shri Kirparam and in appreciation of his devout love, vigour and steadfastness in work, the king gave him an elephant of high breed together with other valuables. Shri Kirparam, after acquiring great knowledge of religion, social beliefs, economic and business practices, travelled back to Panjab.

Spending a few months in his native village, Shri Kirparam reached Jammu and presented the elephant to the Maharaja of Jammu on behalf of the king of Thailand. The Maharaja so highly appreciated his courage and fortitude for his journey to Thailand and when Shri Kirparam was home bound entertained him lavishly and gave him some valuables.

Shri Kirparam was married to a woman of a Narula Sikh family of village 'Philoke' Distt. Gujranwala. His wife Shrimati Ram Kaur (Thakar Devi) had five brothers, S. Kahan Singh Ji, S. Bhagwan Singh Ji, S. Jawand Singh S. Sham Singh Ji and S. Nihal Singh Ji.

After his first visit to Siam, Shri Kirparam went to see his in-laws, at Philoke after hearing the accounts of his visit, S. Bhagwan Singh requested Bh. Kirparam, to take his sons along with him and engage them in his business there in Siam. Having considered this request Bhai Kirpa Ram took S. Ladha Singh, the eldest son of S. Bhagwan Singh and entered in to an agreement for three years and started some business. After the termination of the agreement, S. Ladha Singh brought his younger brother S. Mehal Singh and started their own business and had business relations, with an English firm 'the Anglo Thai'. Owing to untiring efforts and zeal in business, they made a lot of money in a couple of years.

In 1890, the two brothers S. Ladha Singh and Mehal Singh started their business under the name of m/s L.S. Bhagwan Singh & Co. They brought their families and other brothers S. Bishan Singh S. Gurmukh Singh and S. Hakim Singh, and within a few years they became

one of the richest firms in Thailand. All the descendants of the above named brothers are at present engaged in successful business.

Bhai Kirparam, was engaged in his own business. He had two sons S. Labh Singh Madan and S. Indar Singh Madan. He brought his eldest son, S. Labh Singh to Siam and S. Indar Singh followed him afterward. The sons of both brothers (grand sons of Bhai Kirparam) are now doing their own business in Bangkok.

The sons of other brothers of S. Bhagwan Singh came in Thai and in the meantime, S. Boor Singh s/o S. Kahan Singh Ji, S. Budha Singh, Wadhawa Singh, Labh Singh, Nidhan Singh, sons of S. Sham Singh Ji S. Harnam Singh, Balwant Singh, Arjan Singh, Akbal Singh sons of S. Nihal Singh, too, came to Thailand, one after the other. Among these S. Budha Singh, s/o S. Ram Singh Ji participated in the struggle for independence of India. Along with his business. He took keen interest in the activities of 'Ghadar Party' of Canada which activities its movement for the independence of India. He propagated its objectives and carried on its activities vigorously in Thailand. The British Govt. arrested S. Budha Singh, put him in jail in Andaman Islands and was put to death after subjecting him to great atrocities by the British Govt. Two sons of that great Martyr (S. Budha Singh) S. Raghbir Singh and S. Avtar Singh are well known business men in Bangkok. S. Avtar Singh Narula is the Hon. Secretary of Sri Guru Singh Sabha, Bangkok. Other Sikhs of village Philloke came one after the other to Siam and settled down here. S. Gian Singh, Nand Singh, Gurumukh Singh and Sajjan Singh too came in Thailand. The relatives, friends of the above mentioned persons both Keshadhari and Sehajdhari had migrated to Siam, one after the other. By 1910 with the blessings of Sat Guru and the efforts of Bhai Kirparam a large number of Sikh down to settle in Thailand.

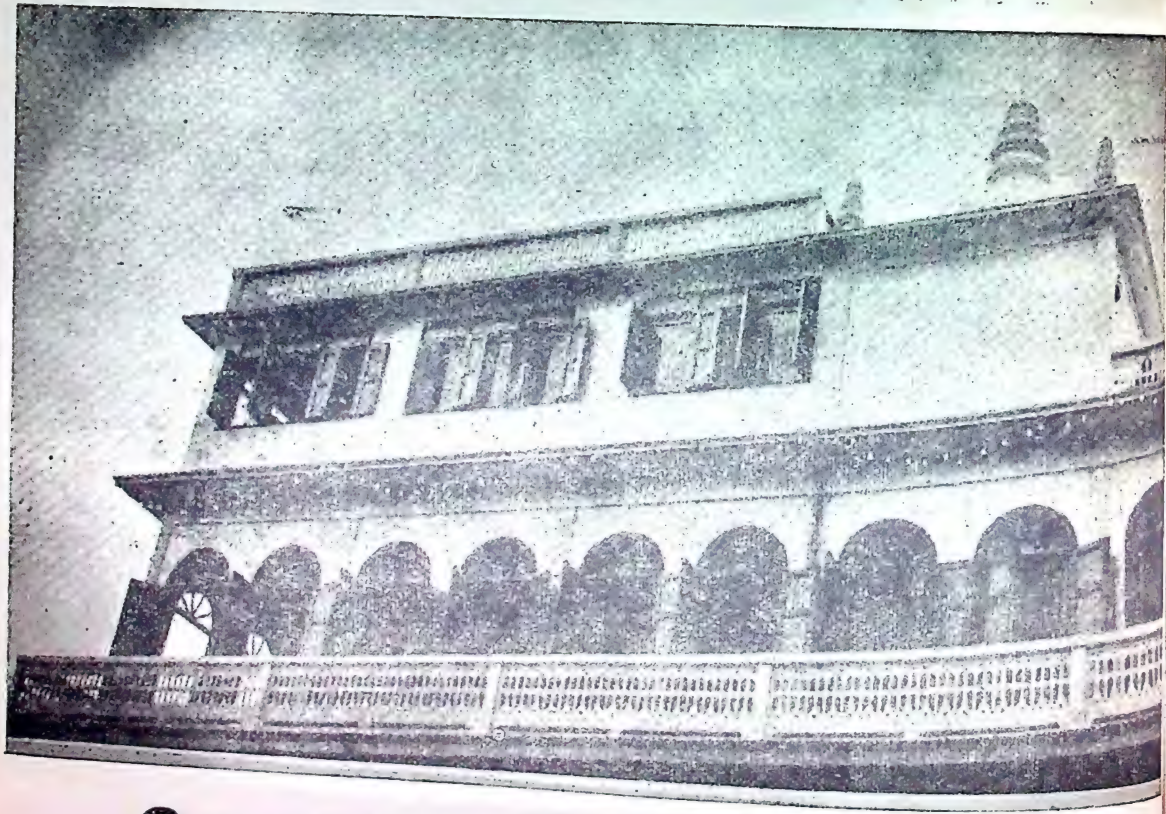
Gurdawara Sahib Bangkok

By the year 1911, many families of both Keshadhari and Sehajdhari Sikhs had settled in Thailand, Bangkok indeed became the centre of migrant Sikhs. Diwans were held in the homes of the Sikhs in rotation on every Sunday and full moon day, Sangrad and all Gurburb days. In the year 1912, an idea struck to the local Sikh

Sangat to build a Gurudwara and accordingly a house was rented out near the Phaurat intersection, A well known business area in the vicinity of Banmoh and now all the diwans were held there as before, lectures and Kirtan were the main theme of the dewans.

In Jan 1913, a very beautiful wooden house was leased on long term in Italiam lane, Phaurat Road, where Siri Guru Granth Sahib was installed and prayers (ardas). The new Gurudwara, quarters were declared open by the Sangat. Arrangements were made for free meals and free temporary lodging for incoming and out going passengers. It was in that very year teaching of Panjabi was first introduced in Bangkok. From 1913 to 1932, Sikh Sangat of Bangkok and Thailand held their congregations in this Gurudwara. Apart from this it was here that the task for the independence of India, help to Indian patriots moral and monetary supports were given and all other political gatherings and meeting were carried out from this very sacred place. During this time influx of many other families greatly increased the number of the Sikhs in Bangkok and the old settlers greatly helped their newly arrived brethren and friends both morally and monetarily, with an ever increasing number of Sikhs emmigrants. Bangkok Sikh Sangat felt the necessity to build up a Gurudwara on their own land, passed a unanimous Gurmata and then purchased a piece of land, on the south west of the Gurudwara at a figure of Bht sixteen thousand and two hundred only. The piece of land belonged to a Siamese judge. A plan to build a 3 storey building was made and then a contract for Bht twenty four thousand was signed with a chinese building contractor. The amount spent on this project was drawn from Guru Ki Golak and the remaining was contributed by the Sikh Sangat. Nine representatives were nominated from the Sikh Sangat and given the responsibility for collecting funds towards the construction of the new Gurudwara building.

S. Akbal Singh Ji.
S. Gurumukh Singh Ji
S. Inder Singh Ji
S. Labh Singh Ji
S. Bela Singh Ji
S. Labh Singh Ji Narula
S. Sundar Singh Ji
S. Nidhan Singh Ji
S. Sohan Singh Ji.



Gurudwara Sahib Bangkok

A propitious day was fixed to lay the foundation stone of the Gurudwara Sahib. On the appointed date, after Bhog of Sri Akhand Path Sahib and saying prayers, before Siri Guru Granth Sahib (Sikhs Holy Book). One of the five beloved ones (Panj Piyare) Sant Nidhan Singh Ji a Charitable business man, laid the foundation stone of Gurudwara Sahib in the presence of hundreds of the assembled Sikhs, shouting 'Bhole so Nihal, Sat Sri Akal' the jaikara of the Khalsa. Sant Nidhan Singh Ji a pious man he was helped monetarily, gave moral support and physical self for the erection of several Gurudwaras in Thailand and India too.

The three storey Gurudwara Sahib building was erected under the supervision of a noble and devout Sikh engineer Bhai Tek Singh.

On the auspicious Sangrand Day of the month of Badron, 1933, Gurudwara Sahib was declared open after Samapati of Sri Akhand Path Sahib, Langar (free community meals) was served to all. At night Gurudwara Sahib's building was illuminated.

A Trust of 5 persons was formed selecting from the 11 representative listed above the appointees were :-

1. S. Akab Singh Ji Narula
2. S. Labh Singh Ji Narula
3. S. Inder Singh Ji
4. S. Sunder Singh Ji Bhatia
5. S. Ishar Singh Narula

The members of the trust, managed the Gurudwara affairs very efficiently, started Khalsa school, where Punjabi, Urdu and English were taught. The trust nominated some additional persons from the Sadh Sangat, to assist them in the operation of the Gurudwara Sahib activities.

In the middle of the world war II, Neta Ji Subhas Chander Bose, one of the foremost heroes of India, came to this region and reorganised Azad Hind Fauj, (Indian National Army) originally organised by General Mohan Singh before his arrival for the liberation of mother country, India. Indians living in this part of the region and Sikh in particular, volunteered themselves in the army. They gave their wholehearted financial and moral support towards this noble cause. Netaji reorganised the Indian independence league, founded

by General Mohan Singh and Sh. Rash Bihari Bose. S. Ishar Singh Narula, one of the trustees of Gurudwara Sahib, was elected chairman of the Bangkok Branch, of the Indian Independence league, and later was appointed a Minister in Netaji's cabinet. Sardar Sahib is still living and wearing Khadi clothes. All the Indians of Thailand were brought under one platform. They were prepared to fight to the last drop of their blood for the liberation of the motherland.

During the world war II, Bangkok was heavily bombed by the allied Air Forces. In one bombing holocaust, the allied force's target was to knock out, the memorial bridge and the metropolitan power house quite adjacent to the Gurudwara. The bombs went off the target, fell upon the top terrace of the Gurudwara building, pierced their way through to the second floor, but by the grace of Sat Guru, Akal Purkh. They remained unexploded.

Several hundred of persons were taking shelter on the ground floor of the sacred shrine, although some deep cracks were caused in the Gurudwara building, miraculously not a single person was hurt. Isn't it incredible miraculous phenomena of this Holy shrine?

After the partition of India in 1947 some families migrated into Bangkok. The increasing flux of people into Thailand compelled the managing committee of that period to undertake the remodelling of the Gurudwara. The M.C. of the Gurudwara Sahib consisted of 12 members, of which 5 were elected by ballots and the remaining three were nominated by the elected, ones. From amongst those 12 members, president, Vice-president, Hon. Secretary, treasurer etc. Were elected, sub-committees for Education, and social works, were formed by the M.C., by bringing in some outsiders, to manage those projects under the Gurudwara's responsibility. The same mode of election of the M.C. is still in force with some modifications here and there. This brief history of Gurudwara Sahib will be incomplete if we don't mention the names of two persons i.e. S. Sardar Singh Sachdev of Vil. Baroke, the then president and S. Charan Singh Narang of Vil Ramnagar the Hon. Secretary, by whose untiring efforts, along with other members of the Sadh Sangat,

the present Gurudwara and Sikh Vidyalaya new building were erected. Every person of all age groups rich or poor contributed his share for this Holy cause.

Among the many Gurudwaras, in South East Asian countries, Gurudwara Sahib of Bangkok enjoys a unique place and it is quite popular and wellknown, both inside and outside, the Borders of India. Every year hundreds of tourists are given free Boarding and lodging at this Gurudwara, without any distinction of caste, creed or religion whatsoever. The visitors are very much pleased and impressed. To witness, every day congregation and religious ceremonies, performed voluntarily by the local Sadh Sangat and the management and social activities undertaken for the uplift of the society.

Sikh Vidyalaya

Sri Guru Singh Sabha Bangkok has undertaken many public welfare activities among which Sikh Vidyalaya was started under its management.

'Vidya Vichari Tan Parupkari' Education is an inner light and is considered the third eye of a human being thus spoke the Guru who also learnt Persian, Arabic and Sanskrit. Guru Gobind Singh Ji got himself educated and sent his Sikhs to Benaras for learning Sanskrit. Wherever Sikhs see the need of building up Gurudwara they also make some sort of schooling arrangement for their children. A five storey building of Sikh Vidyalaya is just adjacent to the Gurudwara which was built in the year 1951, through the seer efforts of the M.C. of Sri Guru Singh Sabha. Approximately 700 students, boys and girls, are getting their education in this school awarding to the syllabus of the Education Ministry, Royal Thai Govt. The level of education provided to the student is up to M.S. 3 (equivalent to Matriculation of the Punjab University). Admission is given to every one irrespective of race or nationality. Free education to the needy deserving students is also given. The Govt provide a lot of financial aid in the form of financial grants to the school, for its maintaining high standards. The principal of the Sikh Vidyalaya S. Kartar Singh Sahota B.A. (Hons) is quite a capable man who has written many books on Sikhs religion and lives of almost all the Gurus. There are altogether 32 teachers working in Sikh Vidyalaya, of whom only four are Indians. The

results of the school are par excellant and the managing Board of the Sikh Vidyalaya, takes keen interest in its development and improvement.

Sikh Vidyalaya for Girls

Besides a day school, the Board runs an evening School for exclusively for girls. It is recognised as a private school by the Punjab University. It prepares girls for the Matriculation examination of the Punjab University. Exams are conducted under the supervision of an officer of the Embassy of India. Papers are mailed to and checked by the Punjab University officials. Sikh Vidyalaya for Girls is an approved centre for the Matric Examination. About 100 girls students obtain education as set by the syllabus of the Punjab University. The result of the school are praiseworthy. Every year a sub Committee is nominated by Shri Guru Singh Sabha who manages the school quite efficiently. The Evening School for Girls has been doing a lot for the uplift of women, who already has a distinguished place in the Sikh Society. Women is the backbone of the nation and country, and to pay special attention for her education is a great boom to the nation and the country.

The teaching staff members of this school compose of Punjabi female teachers and are well equipped and well trained. The education Board of the Sikh Vidyalaya comprise of the following members, S. Partap Singh Narula chairman S. Kalwant Singh Kukreja Hon. Secretary, S. Gurcharan Singh Narula Hon. Cashier and S. Harmohinder Singh Sethi.

Shri Guru Singh Sabha has under its consideration a grand project to open an International Public School in the very near future for which purpose the land has already been acquired.

Guru Nanak Mission Sukashala

Sikh religion stands on two main pillars, Nam Simran (worshp of God) and service of mankind. To serve the miserable, down trodden and destitutes is an essential part of the Sikhs. Way of life Guru Nanak, founder of this religion served with his own hands, the sick, miserable and patiets suffering from lepersy. Guru Arjun Dev Ji, the fifth Guru started an Asharam 'Lepers rehabilitation centre' in Taran Taran, which is still in

operation. Guru Har Rai established a hospital for all ills at Kirat Pur which was quite well known in India in those days. Guru Gobind Singh Ji started and established many Asharams at Anand Pur Sahib for the welfare of the suffering people. Arrangements were made to keep the mind, soul and body of the Sikhs, free of all kinds of ailments. That is the person why the sikhs, by following the footsteps of their Gurus, have established and running schools and hospitals to keep the mind, soul and body of humanbeings free from all ills. In 1955 Sri Guru Singh Sabha started a nursing home in the name of Guru Nanak Mission Sukhshala at Chakrapeth Road close to the Gurudwara building. Treatment for general ailments is available to every one. Thousands of patients have been taken care of here. Needy and deserving patients are given free treatment irrespective of caste creed or religion. At present Dr. Mrs. Satwant Kaur M.B.B.S. works here from 8.30 a.m. to 12.00 noon and again from 2 p.m. to 4.00 p.m. Where an another doctor takes charge of the evening hours. A sub-Committee is appointed every year by the M.C. of Sri Guru Singh Sabha to look after the work of the nursing centre. At present S. Sardool Singh S. Balwant Singh and S. Darshan Singh Chawla are the members on the Sub-Committee.

Library

Food provides physical power and energy literature develops mental faculties and capacities. To exterminate culture and civilization of a country, its literature is annihilated. Library is a treasure house of enlightenment. Books and knowledge are the greatest assets of mankind. Guru Gobind Singh Ji's love for literature is welknown. Indeed Sikh.

House for aged men window

There is a proverb that service to the aged is a ladder for climbing up towards paradise. Whoever gives solace to the unfortunate and helpless earns God's blessings. In 1964, Sri Guru Singh Sabha rented a house for the care of the aged (Both males and females), where free boarding and lodging, medical aid and clothing are provided. Proper care for cleanliness, food, is taken and one attendant is engaged to look after them. In addition to the maintainance of the above mentioned institutions, Sri Guru Singh Sabha give substantial amounts of donations towards other charitable projects in Bangkok and Thailand, Every Sikh believes that

whatever he gives to the needy, it goes to the month of the Guru. Service of mankind is the worship of God in a real sense. Few of the institutions to which Sri Guru Singh Sabha donates every now and then are given below:-

1. Thai Red Cross Society
2. King Anandmahidol Fund
3. Lepers hospital prapadang
4. Lepers Children's School
5. School for the Blind and Crippled
6. School for the Mentally Retarded
7. Thai-Bharat Cultural Lodge
8. Orphan House
9. Pingalwara Hospital of Bhagat Puran Singh
10. Donations both in money and material towards flood and fire victims etc.

On top of all these whenever and wherever any opportunity arises for the help of the destitute and helpless, Sri Guru Singh Sabha, never lags behind in its service to humanity and human deeds.

Istri Sat Sang Sabha

Women are given full honour and respect in the Sikh religion. They enjoy equality in social, religious and other spheres of life. Side by side, with his male counter parts and thus spoke Guru Nanak :-

"So Kion Manda Akkhie Jit Jamme Rajjaan" (why should we degrade a woman who begets kings, Guru, saints or warriors). In Sikh history, sister like Bebe Nanki, mother of Khalsa Panth like Mata Sahib Kaur and a brave woman warrior like Mata Bhago, we see those devout ladies Mata Bhago is that lady, who helped those 40 Sikhs. Dissidents (who bravely fought to death at Mukatsar). To earn the blessings of Guru Gobind Singh Ji and the honour of Muktas (Emancipator) It is woman who nourishes and preserves dharma.

Istri Sat Sang Sabha has long been carrying dot its pious activities under the patronage of Sri Guru Singh Sabha. It extends its helping hand towards the Sri Guru Singh Sabha in all social and religious affairs. Its aims and objects are given as under :-

1. To recite Sukh mani Sahib Hymns and arrange morning processions on all Gurpurb Days.
2. To recite Akhand Path at all Gurpurbs.

3. Cooking, serving and cleaning at Guru ka Langar (Community meals).
4. To take part in the recitation of Holy Shabads and Kirtan.
5. To help victims of flood and other disasters financially and materially.
6. To hold weekly congregation on every Wednesday at 2.30. p.m. at Gurudwara Sahib.
7. Give monetary help to all Ragi Jathas, lecturers and preachers who come over to Thailand.

Istri Sat Sang Sabha's close co-operation given to the Sri Guru Singh Sabha is one of the main contributory for the successful operations of Gurudwara Sahib.

Young Thai Sikh Association

Child is the father of man and the young are the builders of the coming generation. Y.T.S.A. was formed in the year 1975 under the patronage of the Sri Guru Singh Sabha. Its chief aim is the service (both inner and outer need) and to keep the Sikh youth in close touch with the Sikh religion and thereby creating a desire for mutual help and love towards the mankind in general. It has about 210 members on its list. Whenever a fire breaks out in Bangkok its members rush to the spot, leaving aside their private business and extend their help to the fire victims. By giving rice, oil, clothes and other eatables and consumer goods. Sri Guru Singh Sabha accords full sponsorship to the Y.T.S.A. is really commendable. They have earned considerable appreciation from the local mass media, for the Sikh community living in Bangkok. Very cordial relations between Thais and Indian Sikhs in particular have been built up the charitable and practical aids activities of the Sikh Youth Organization. The office of Y.T.S.A. is located in the Guru Nanak Mission Hospital building at Chakrapeth Road. The following youth members make up its working committee :-

S. Darshan Singh Chawla	Chairman
S. Bhagwant Singh Chawla	Vice Chairman
S. Beant Singh Kuthra	Hon. Sec.
S. Balbir Singh Ghogar	Joint Hon. Sec.
S. Amanjit Singh Narang	Cashier
S. Gajinderpal Singh Chawla	Asstt. Cashier
S. Mohinder Singh Champi	
S. Satpal Singh Doowa	
S. Gurbachan Singh Madan	

As already mentioned before, a committee of 15 members manages the affairs of Sri Guru Singh Sabha, of whom 12 are elected amongst the general members by ballot system and the remains 3 are appointed by the 12 members elected by general members. A president, Vice president, Hon. Secretary, Hon. Treasurer, store Incharge and Sub-committees are constituted from amongst those 15 members of the M.C. and General members. Any Sikh adult (male-female) aged 18 can become the member of Sri Guru Singh Sabha by paying an annual subscription of Baht five along with some other conditions. A member on the M.C. can not seek election for the fourth time continuously. He has to vacate after serving for three years continuously in the M.C. The following listed comprise the M.C. Sri Guru Singh Sabha for the year 1974-1975

1. S. Tarlok Singh Narang	President
2. S. Narinjan Singh Sachdev	Vice President
3. S. Avtar Singh Narula	Hon. Sec.
4. S. Kuldip Singh	Asstt. Hon. Sec
5. S. Sardool Singh K.K. T.	Hon. Treasurer
6. S. Uttam Singh Chawla	
7. S. Kuldip Singh Ghogar	
8. S. Harmohinder Singh Sethi	
9. S. Balwant Singh Kalra	Committee Member
10. S. Sardool Singh Ghogar	" "
11. S. Kartar Singh Ghogar	" "
12. S. Kulwant Singh Kukerja	" "
13. S. S. Mohinder Singh	" "
14. S. Kuldip Singh Sachdev	" "
15. S. Gurcharan Singh Narula	" "

Other Gurudwaras in Thailand

In addition to Gurudwara Sahib Bangkok. There exist Gurudwaras in other parts of Thailand where Sikhs reside, Although in small numbers.

1. Gurudara Sri Guru Singh Sabha, Chiangmai This Gurudwara was built a long time before, In 1974. The old building was in 1975. A magnificent new 3 storey Gurudwara building has been raised. A permanent Granthi remains there to look after its day-to-day work. The main Sangat come from the N.W. side of Pakistan and are devout Sahijdhari Sikhs.

Chiang Mai is the 11th largest city in Thailand and is famous for its national scenery and temples. The Royal family moves there during Summer days as it lies 4500 ft above sea level, in the North of Thailand.



Gurudwara Sahib Yala

Gurudwara Sahib Yala

Yala is a provincial Town: in the Southern part of Thailand and lies within a few miles inside the Malaysian Border. The Gurudwara was built in 1952.

Gurudwara Sahib Phuket

Phuket is an Island in the Southern part of Thailand and is quite famous for tin, mines and natural beach. The Govt. of Thailand is undertaking its development to be the best beach, to attract the tourists. The Gurudwara was built before the first great war by the Sikhs, living there in those days.

Gurudwara Sahib Haadyai

Haadayai is a fast developing town, situated on the Malaysian boarder. The local Sikhs have rented out a house and are using it for social and religious function although a plot of land had been purchased for the construction of Gurudwara building.

Gurudwara Sahib Trang

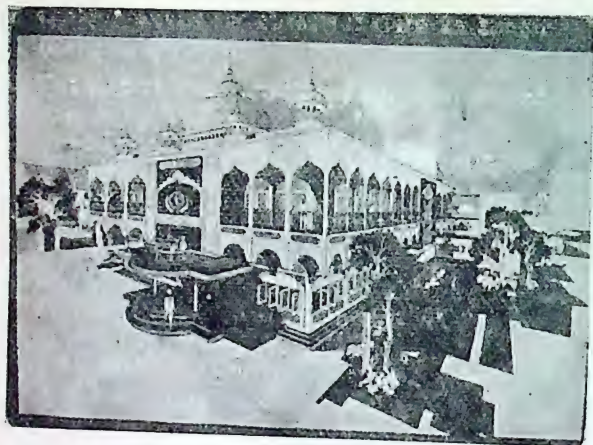
Town of Trang lies in the southern part of Thailand famous for tin, wolfarm and Rubber. The local Sikhs have built a Gurudwara for only gatherings and to celebrate all Gurperbs and social functions.

Gurudwara Sahib Paknampho

This provincial town is situated in central Thailand and Sikhs residing here have built a two storey building which was inaugurated in 1962 by a very pious gentleman, Sant Nidhan Singh Sachdev.



Gurudwara Sahib Paknampho



Gurudwara Sahib Korat

Gurudwara Sahib Korat

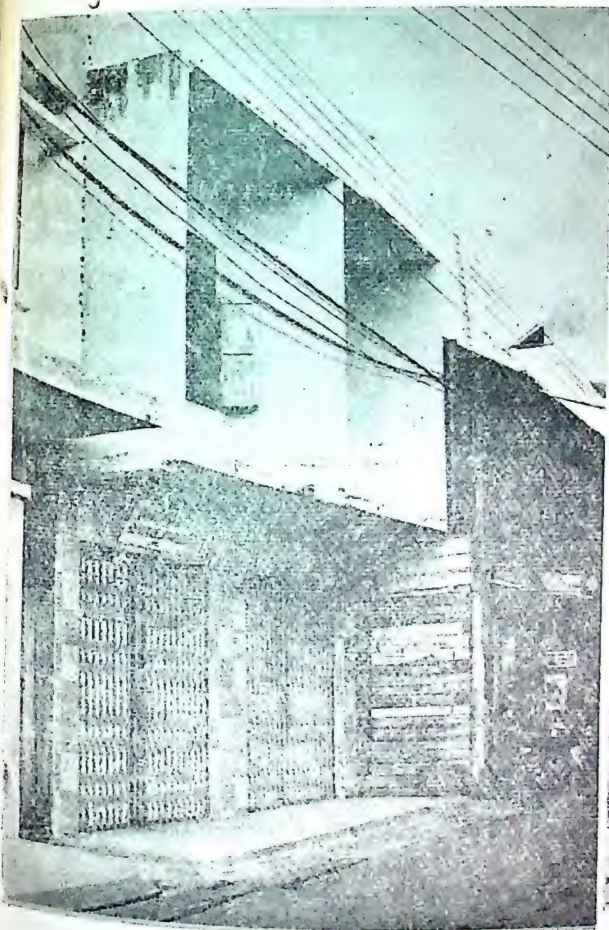
Korat is an old and an important town in the North East region of Thailand. After Bangkok the number of the Sikhs is quite large, Gurudwara Sahib is installed in a wooden building after a renovation. Now the local Sikh Sangat have bought a plot and are planning to erect a three storey building in the very near future.

Gurudwara Sahib Lampang

Lampang lies in the north and Gurudwara Sahib was built hence with efforts of Nai Hang (Sardar Waryam Singh) a long time ago.



Gurudwara Sahib Lampang



Gurudwara Sahib Ubol, Gurudwara Sahib Nakorn Phanom, Gurudwara Sahib Udorn and Gurudwara Sahib Khonkean all

are built very recently, all these towns lies near the Laos border, Granthi are there permanently to look after the Gurudwaras, and teach Panjabi to small children.



Sikh Temple Penong

Sikh Temple Penong

This Gurudwara is situated on Bricklin road in the penong island. Its magnificent building was constructed "ab initio" in 1901. Sikh travellers on sojourn or on itinerary of world in search of livelihood, stay in this Gurudwara. A school and library are successfully managed since long by the management. Late doctor Sunder Singh did yeoman's service by procuring the plot of this Gurudwara free of cost from the Govt. Sikh-brethren who come from India in search of Avocation and livelihood get free lodging and boarding facilities here. This Gurudwara is nucleus of preaching, Sikh tenets of universal brother hood and firm belief in God. This is the oldest and most beautiful Gurudwara in Malaysia. It is the hub of unification of Sikh-brotherhood, and indoctrination of Sikh doctrines. The famous Japanese ship Kama-Gata-Maru touched this portion voyage to Calcutta, when canadian immigration authorities forcible turned it back. The passengers were mostly Sikhs, who wanted to land at canada in search of livelihood, under the stewardship of Baba Gurdit Singh. Sangat of penong Gurudwara undeterred of British imperialism served their hungry brethren and supplied all necessities of life freely. It was a heroic deed to defy British regime.

Malaysia

Khalsa Dharmik Jatha Penong

Brave Malwa Sikh immigrants constructed this Gurudwara. Sangat assembles on every sunday. The



Khalsa Dharmik Jatha Penong

Gurudwara is situated in malacca street. A library and school for education in Panjabi is administered by the management. It is a registered body looked after by a selected committee.

Flag (Nishan-Sahib) can be seen from a great distance, fluttering staidly; and to a stranger how happy and homely exhilaration enrapture; Ecco ! away from homeland basanti-flag giving massage of own ness-one ness and hope of being in khalsa embrace.



Sikh Temple Butter Worth

Sikh Temple Butter Worth

While leaving panong island you have to go to Singapore or Bangkok by rail or road, then you have to cross the sea by boat. This Gurdwara is at a short distance from sea coast. We can, reach Gurudwara by foot even. The new building is attractive and beautiful.

Sikh Temple Prai

Prai is last railway Junction of Malaysia. Baots are loaded with goods and merchandize. A small Gurudwara stands at a short distance from sea coast. Writer had the coincidence of reaching when Golden Jubilee of the Gurudwara was being celebrated under the leadership of Master Malkiat Singh a sagacious Sikh historian of Malaysia. Writer eulogizes galore the efforts of brethren keeping up banner of Sikhism away from native places. Writer enjoyed BLISS and ecstatic mediation of KIRTAN as if sitting in Panjab.



Sikh Temple Prai

Sikh Temple Sungeni Ptani

On the road stretched between penong and Bankok this Gurudwara stands at a distance of 30 miles from Penong. Gurudwara building is small but Sangat actively publicizes the Sikh-religion, per desideratum.

Sikh Temple Aldraster

A Muslim state hosts this institution near the Thailand border. Sikh community used to live in Aloraster even before 1899. This area is mainly of Jungles and forests. On every Sunday religious congregations are held, and kirtan bliss is enjoyed by the sangat.

Sikh Temple Kulim Kedah

S. Bahal Singh was appointed a civil servant in the muslim KEDAH state, in 1900, at a very high post patronization was galore in construction of this Gurudwara. Sikh - Flag (Nishan - Sahib) is very high, it flutters to ecstasy of Sikhs galore that nemesis of warrior saint Guru Gobind Singh is up held so far off from mother land.

Sikh Temple Bagan Sarai

This is a small Gurndwara on the road side going to Penong, from Bagan-Sarai.

Sikh Temple Paru Bunto

This Gurudwara is at a distance of 25 miles from Penong. It was located in a small hut but localSangat has collected funds and constructed a beautiful building.

Sikh Temple Kaula Kangsar

This Gurudwara was constructed in 1900 by soldiers. It comes in the way while going from Taipeng to Eepli. Latter on a new building was constructed in 1900. The new building houses a library and Panjabi School also.

Sikh Temple Kailong

This Gurudwara is situated on the road which goes from Kaula Lampur to Penong, and is in the domain of the Malai Raja. The Gurudwara is on the bank of the river. It has a library and school in its premises. Panjabi culture and Sikh tenets are preached and propagated by the wise management.

Sikh Temple Ipoh

In this old city there is a police Gurudwara. Due to restrictions by the British Imperial autocracy civil population felt difficulty to pay homage and offer prayers. They raised funds and constructed this main Gurudwara. It is situated on the main road and near the railway bridge. A small library is also maintained here.

32 years ago, Sikh officers and of her ranks constructed this Gurudwara. At that time British Govt. recruited only Sikhs for police force sent to their colonies and many Hindus also embraced Sikhism to avail this opportunity. Bhai Gurcharan Singh is the head-priest. He is very famous for his religious qualities in Malaysia.

Gurudwara Butang Idoh

In 1908 this Gurudwara was constructed. Its founder president was S. Dhanna Singh a dedicated pro ity par excellence. 1952 Sangat constructed new building dismantling old one.

Sikh Temple Gopeng

This Gurudwara was constructed in 1906 "abinitio". It is situated on the road between Kaipei and Ipoh. An old Hindu mandir is also near by.



Sikh Temple K. L.



Gurudwara Tat Khalsa K. L.

Gurudwara Tat Khalsa K. L.

This Gurudwara is situated on Batu and Parkinson road junction in Kaula-Lampur Capital of Malaysia. While entering the main gate of the Gurudwara, we feel engrossed in Panjabi environment all around. A big library and a high school are run in the premises of the Gurudwara. Thousands of dollars were spent to replenish the new majestic building. This Sikh centre is the Spinalcord of sikhs in Malaysia. From this nucleus place Sikh literature is publicized and all social and other activities are propagated. Management is very enterprising.

Gurudwara Gumbak Lane K. L.

This Gurudwara is near the Batu road and near a Hindu temple. It locates offices of Khalsa Diwan S. Avtar Singh is the president of this Gurudwara. He is an erudite and sagamore sachem in social circles at Kaula Lampur. He is a famous businessman. Under his guidance, sangat has constructed a unique building of the Gurudwara.

Sikh Temple Malacca

Malacca is the ancient city of Malaysia. Portugese Dutch and Indonesians have ruled this country for a long time. Britishers had constructed a brobding nagian calaboose at Malacca. Patriotic prisoners from India and other colonies were interned here. Most of the Indian political prisoners were Sikh who settled down here on parole or after release. They got mar-

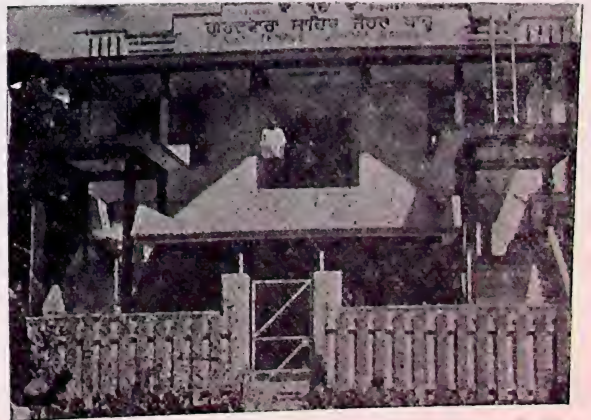
ried here, and their new generation is very prosperous and flourishing. In 1901 Sikh police personnel constructed a Gurudwara here. His holiness saint Sohan Singh was a source of inspiration to local sangat. This Gurudwara is nucleus of Dharam parchar in Malaysia. The Gurudwara made great progress under the saintly guidance of late sant Sohan Singh Ji.

Sikh Temple Kulung

The Gurudwara is situated at the banks of a river. Local Sikhs collected funds and constructed a new building dismantling vetust building. Weekly congregations of Sangat on every sunday are like a festival. On historic days, like Gurburbs missionaries and rag's from main land India come here. Local Sikhs adhere to Sikh tenets reverentially.

Sikh Temple Johore Baru

City of Johore Baru is situated on the border of Singapore and Malaysia. The Sikh temple is too majestic and is situated on the main road, even the local muslim Nawab donated sufficient funds for the construction of new building. During British sovereignty Sikh police and military personnel got rehabilitated here. Their new generation is of Sikh faith. They control the Gurudwara. On sundays religious diwans are held for lectures and Kirtan. The soft spoken management manages a library too.



Sikh Temple Johore Baru

Singapore

We can equalize Singapore to heart in the body of a man. This is the most beautiful place in South East Asia. Being situated on sea coast its grandeur is supreme. The govt is replacing vetust buildings by new modren buildings. Most of the local Sikh population is affluent class. Many are multi millionaire and in cloth business. some 69 to 70 years ago many Sikhs migrated to this cosmopolitan city. They arranged local marraiaiges. New generation has not visited India. There are nine Gurudwaras locally constructed in different parts of the city. Every Gurudwara has its own greatness while building of every Gurudwara is majestic & unique at its own place, financial position is also sound of each Gurudwara. (BARDS) Ragis, missionaries and lecturers are welcomed from India. New Sikh generation is stoic and adhere to Sikh tenets. They are always very keen to know more about heritage and greatness of our Gurus and sacrifices and martyrdom of our heroic martyrs. The Sikh heritage at Singapore can be synchronized to normal Sikh activities at Amritsar. High street of Singapore is centre of its business activities. Plaza market is dominated by Punjabi community. Sikh business community monopolized the cloth business and their branches all over the world. Writer indubiously appreciates the good and altruistic behavior of Sikh community. They are dedicated to Sikhism.

The important Gurudwaras are central Sikh temple, Siri Guru Sat Sang Sabha, Siri Guru Singh Sabha, Khalsa Dharmik Sabha, and Singapore Khalsa Association.



Central Sikh Temple Singapore

Central Sikh Temple Singapore

This Gurudwara stands in magnificent form at the Queens road. This is the oldest Sikh temple, situated at a distance of 2 miles from the harbour and 1-1/2 miles from the railway station. This Gurudwara was constructed in 1921. Previously there was only one Gurudwara. As more Khalsa community emigrated from India Gurudwaras increased.

Central Sikh temple has a special significance that new comers are served Langar, and given rooms to live in the Gurudwara premises free and whole heartedly. New people are welcomed. This majestic Gurudwara houses a library too. Our head bows to the management for a grand philanthropist and unique service. They run an ashram where old people are well looked after and every kind of free service is offered to them. This Gurudwara houses the office of Sikh Missionary Society and Istri Satsang (Ladies religious congregation), on every Sunday religious congregations are held. Rag's from India frequently come here to sing Nectarin-Ambrosiac Grubani and lecturers S.G.P.C. and other socio political bodies in Panjab come here to give lectures on socio-Economic conditions in Panjab and India. This Gurudwara is like hinge of door albeit every assiduous effort is made to publiaze Sikhism in south East Asia. The acme eulogy is that Sikhs attached with this institution practice what they preach. So

noble truthful living of Sikh community has for reaching effects and Sikh tenets are happily followed. Flame of Sikh and Panjabi culture is "In Saecula Saeculorum" kept coruscating resplendently in this region of the world by dedicated efforts of the management committee of Central Sikh temple Singapore.

Pardesi Khalsa Dharmic Dewan

This Gurudwara has been constructed at a cliff and is very majestic and beautiful local Sikh community gave generous donations for the building fund. Whole of Singapore is visible when we ascend to the uppermost story of Gurudwara.



Pardesi Khalsa Dharmic Dewan

Gurudwara Siri Guru Nanak Satsang Sabha Singapore

This Gurudwara is situated on Wilkson road. The building is artistically constructed, Picture are engraved or sketched at the walls. It so appears the beautiful chiselled pictures and planned building by a superb architect arouses feelings as if a person is in the heavens (swarg). Palki for Guru Granth Sahib is imported from Jaipur in India, recently. Palki Sahib is so superb sample of art and beauty, writer eulogized it immensely. It is very costly. S. Gurcharan Singh Mehta is the President and S. Sangat Singh is the Secretary. Committee is selected annually. Administration of Gurudwara is neat and clean. Administrators are successful businessmen of international fame. Local Sangat contemplates to renovate the Gurudwara more diligently and huge funds are being collected. Writer received brotherly treatment and when retrospective Itinerary to Singapore, Sangat showered heaps of cordial affections upon the writer. S. Gurbaksh Singh M.A. a sagacious Sikh historian is a Manager (hub of management).



**Gurudwara Siri Guru Nanak
Satsang Sabha
SINGAPORE**



Khalsa Dharmic Sabha

Sri Guru Singh Sabha Singapore

New building is under construction at the site of old one. The site and building is 4 sided and the most grandiose and majestic Guruwara building ever seen by the writer. Lodging, residential quarters are at the lower most flat, where the Granthi and travellers get commodious accomodation. 2nd floor (flat) accomodates Langar (community kitchen) parapharneted. On the 3rd flat there is huge car park and in the 4th roof Sacha padshah Guru Garanth Sahib adores the place and Sangat gathers to here and recite Kirtan and religious discourses. Management deserves all appreciation for their heroic effort of constructing such uniques sacred place for Niwas Asthan of "Do Jahan de Wali".

Khalsa Dharmic Sabha

Malwai Jat Sikh who emigrated from Punjab have constructed this sacred Gurudwara. It is situated on beautiful road. Managing committee is running one Punjabi school too. The committee is selected by voting annually. The managing committee deserves all appreciation for conducting affairs of Gurudwara dedicatedly.



Old Building of Sri Guru Singh Sabha



Khalsa Jiwan Sudha Sabha



Gurudwara Silhat Road



Above mentioned picture is suppose to be place visited by 1st Lord

Singapore Khalsa Association

This is not a Gurudwara albeit writer feels an upsurge in mind to give a biographical sketch and photo of this association and its premises. Eight lakhs of dollars were spent of Singapore currency to construct this building upon Tessonshon road. It runs one panjabi school, if has a commodious library wing having 1000 books on Divinity. This philanthropist association gives impetus and incentive to the players. Every year olympic games are held. Compititions are so vivid. All the office bearers are Erudites, sophisticated intellectuals with modren scientific outlook of life.



Singapore Khalsa Association

Hongkong

Sikh Temple Hong Kong

Hongkong is a very majestic and beautiful suburb, and big centre of international trade. People of many religions caste, creed, different faith and belief have swarmed to this city to give it cosmopolitan tinge.

Hongkong is a chinese language word which means beautiful stream or river. Sindhi Brethren are keeping the banner of Sikhism aloft in this famous place. Sindhi people are mostly in Sehjdhair form, but firm believers in the teaching of Guru Nanak Devjee. They are monopolists of trade here and have settled here in great number.

So "ab initio" in 1901 a Gurudwara was constructed where all disciples of Guru Nanak assembled to offer prayers. In 1935 a new building was constructed. After 2nd world war Sikhs in great number immigrated to Hongkong and they have selected such a management committee which is very keen to look after the needs and lodging and boarding arrangement of new comers in search of livelihood and who have to seek shelter in the Gurudwara.

Hindu Temple Hongkong

In 1953 Sindhi brethren constructed their own Gurudwara by spending huge sum. They are success fully maintaining a library and running a dispensary. Birth day anniversary Gurburb of Guru Nanak Dev Ji is celebrated by Sindhi brethren with great pomp and dedication.

Philippines

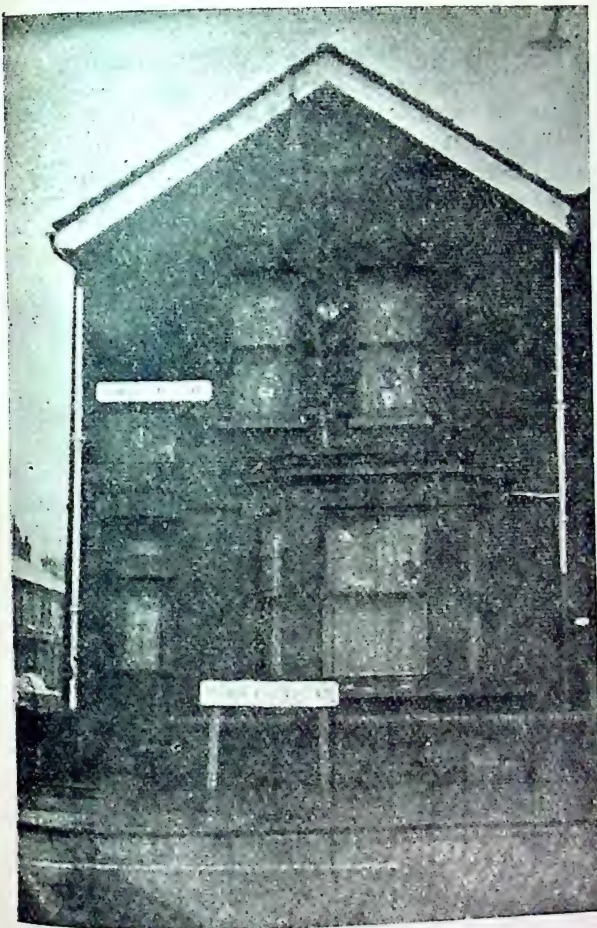
Khalsa Diwan Indian Sikh Temple Manila Philippines

Manila is capital of Phillipines. Churches are abundant in Manila and Christianity has firm roots in this country. First Gurudwara was made in 1930. Writer on his Sojourn to Manila realized; due to its long distance less number of Sikhs could reach here. Sindhi sehjdhari brethren have their own Gurudwara. Sikh culture is publicized abundantly from here.

GURUDWARAS IN UNITED KINGDOM

Sikhs being a marshal race and hard workers have reached every corner of the world. Where as they are very ambitious; hard workers, honest and brave warriors, they are among the greatest donors for the cause of their religion. That is why these sons of Punjab had been able to built such magnificent Gurudwaras in United kingdom. Fefore partition of India there were few Sikh Gurudwaras over here but as the flow of the Sikh immigrants grew the numbers of Gurudwaras also grew as well. The main aim of Sikh immigrants to come to this country was to better their standards of living. In most of the cases, they have sold their lands and belongings to raise money to reach England. After reaching here virtually penniless they started the unending circles of factories or other such jobs which ever came first in their way.

Now there are about 60 Sikh Gurudwaras in England, wales and Scotland. If we calculated the cost of building then it would go in many millions Pounds. This all money was raised through contributions. When ever people felt the need for building a new Gurudwara, they assembled at one place, and decide for contribution for establishing a Gurudwara. There are few Sikhs overhere who takes much interest towords the religion to run these temples. There are management committees in the best democratic traditions. All the office bearers are honourary. The management of Gurudwaras is galore. Siri Guru Nanak Sikh Sangat Sikh Gurudwara at Huddersfield and the central Gurudwara Queendale road London w-11 are magnificent temples.



Gurudwara Guru Nanak Bedford

Gurudwara Guru Nanak Bedford

Gurudwara Guru Nanak Bedford is situated on 77, Fordend Road. The land and house was purchased in 1971 and after spending handsome amount a big hall, dining hall and a beautiful kitchen was built. The resident Granthi lived in the first floor. The first committee was S. Harbans Singh Dosanj President S. Raminder Singh Gill G. Secretary and S. Ajit Singh treasurer. The temple runs a Punjabi teaching school on sundays. The weekly Diwan also takes place every sunday morning. There is a regular elected committee to run the temple, its term is for two years. The present committee is as under. President S. Charan Singh Bilga,

S. Raminder Singh Gill G. Secretary S. Lal Singh treasurer and others member are S. Hazura Singh S. Gurmeet Singh S. Santokh Singh, S. Gurmail Singh, S. Darshan Singh, S. Sohan Singh S. Sawarn Singh and S. Ajit Singh.

Ramgarhia Sikh Temple Birmingham

This beautiful Gurudwara Sahib is situated in Graham street. The Ramgarhia Sikhs settled in one of the important town Birmingham and surrounding districts together in september, 1963 and established Ramgarhia Association to deal with the social, cultural and religious problems of the community. Initially the Congregations were held in rented school halls and Churches which did not fulfil the needs. A strong need was therefore, felt for a large and suitable place for holding Sunday congregation. The present place was purchased in 1970 for sum of £ 15,000. The building was known as Elm church. The funds were raised through contributions of the local Sikh community in which S. Paramjit Singh Chandan played a very important role. The first committee consisted of S. Nirmal Singh I hull, S. Paramjit Singh Chandan and R.S. Sehmi as President, G. Secretary and Treasurer respectively. The ladies section.

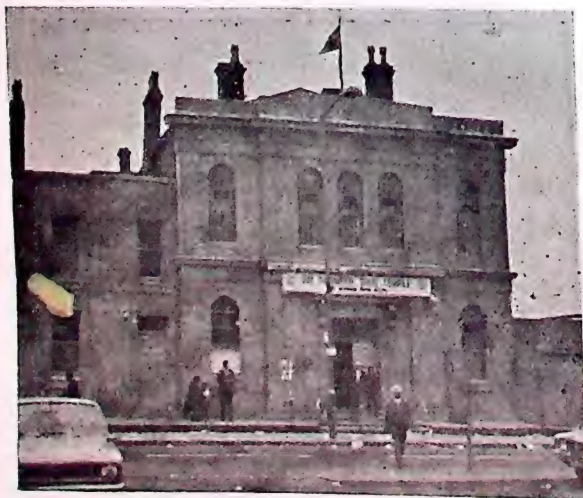


Ramgarhia Sikh Temple Birmingham

The temple runs a Punjabi school, there is a library which contains a large collection of books on Sikh history. Weekly Diwan is on every Sunday. The present committee is as under. Parmjit Singh Chandan President S. Kartar Singh Virdi vice President, S. Kulwant Singh G. Secretary S. Balwant Singh Bhogal Cashier, S. Sohan Singh Jutla Building supt, S. Amar Singh Madan stage Secretary, S. Paira Singh Jandu Jathedar Langar, S. Bhajan Singh Jheeta Jathedar, S. Lal Singh Bansal Librarian, S. Lal Singh Bansal store keeper, S. Jaswant Singh Kundi store keeper and S. Gurchan Singh Matharu S. Harbans Singh Narotra, Chain Singh Virdi; S. Swaran Singh Nandhra, S. Mohan Singh Bansal, S. Pritam Singh Sohal S. Chanchal Singh Sehmi, S. Nirmal Singh Phull, S. Saroop Singh Phull, S. Charan Singh Chaggar and Jagat Singh Reechal are the members.

Siri Dashmesh Sikh Temple Birmingham

This Gurudwara is situated in wheeler street Lozells 305. The beautiful building was purchased in 1973 and it was a congregational Church, the purchase price was £ 3000 but so far about £ 50,000 have been spent on various alternations. The Gurudwara Sahib is running very well. The committee is consists of sixteen members. S. Kewal Singh Chohan is vice President and Trustee of the



Siri Dashmesh Sikh Temple Birmingham

Gurudwara S. Gurmeet Singh G. Secretary, S. Sucha Singh treasurer, S. Surjet Singh stage secretary, S. Avtar Singh Saqi propaganda Secretary. S. Bhagat Singh Sohal Asst stage Secretary, S. Harbhajan Singh Building supervisor, S. Darshan Singh Malhi incharge of cooking, S. Gurbachan Singh Asst treasurer, and M.S. Sohal, S. Basant Singh, S. Karam Singh, Shiri Daulat Ram, S. Gain Singh S. Tarlok Singh Parwana are the committee members.

Gurudwara Singh Sabha Birmingham

Gurudwara Singh Sabha is situated on 221, Marry street. The building was purchased in 1961 under the presidency of S. Vir Singh Swali. About £ 5,000 have been spent to make the place larger and beautiful. The



Gurudwara Singh Sabha Birmingham

kitchen and dining place are quite large in size. The election of the Gurudwara committee is held every year. All Gurpurbs are celebrated with great zeal.

Gurudwara committee takes place every year. According to the constitution every trustee can become the members of the executive committee.



Guru Gobind Singh Sikh Temple West Yorkshire



Guru Nanak Sikh Temple W. Yorks

Guru Gobind Singh Sikh Temple West Yorkshire

The Gurudwara Sahib is situated on Melvern/Ventnor street of Leeds road, Bradford 3. The site of the Gurudwara was purchased in 1970 for £ 2,3,00. The money was raised from the contribution. The opening ceremony was performed by the then High Commissioner of India. The trustees are S. Nirmal Singh Sandhu S. Harmohinder Singh S. Niranjan Singh Bhoot and Fritam Singh. The election of the Gurudwara committee takes place every year. A Punjabi teaching school is run by the temple. Indian sports club arranges tournament every year with the help of Gurudwara committee.

Sangat Singh Sabha Gurudwara Bristol

This Gurudwara is situated on 11, Summer Hills road, Its building was purchased in May 1970. This building was being used as a ware house, and was spent £ 5,000 for conversions and decorations. Mostly Sikh artisans did free work. The hall of Gurudwara Sahib is large enough to accomodate the marriage parties—weekly Diwan takes place every sunday.

Guru Nanak Sikh Temple W. Yorks

This beautiful Sikh temple situated on wakefield road, Bradford, 4. This building was purchased in 1970 for £ 5,000 The trustees are S. Tara Singh Kohli, S. Karam Singh Kang, S. Bhagat Singh Patwari, S. Gurdail Singh Bilkhu, S. Mewa Singh There is a Punjabi teaching school and about 200 children are studing. The school is open every evening. The election of



Sangat Singh Sabha Gurudwara Bristol



Dashmesh Singh Sabha Bhatra Gurudwara South Wales

Dashmesh Singh Sabha Bhatra Gurudwara South Wales

This Gurudwara is situated on 80-82 Ninian Park road, Cardiff. A house was purchased in 1956. The arrangement of the Gurudwara is very nice. The election of the committee is held every year. Weekly Diwan is held every Sunday morning.

was borrowed interest free from few members and which was later paid back from the weekly donations. The Gurudwara runs a Punjabi school, and there are about two hundred pupils. The teachers are all unpaid. It is a very clean and beautiful Gurudwara from inside.



Guru Nanak Parkash Sikh Temple Bristol



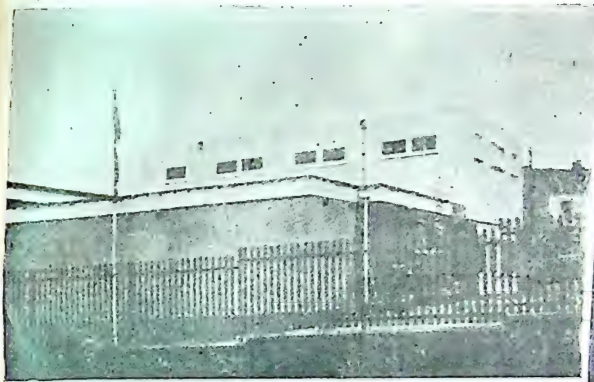
Ramgarhia Sikh Temple Coventry

Ramgarhia Sikh Temple Coventry

Ramgarhia Sikh temple is situated on 1103, Foleshill road. The building was purchased in 1964 and later a adjacent house was also purchased. The founder president was S. Santokh Singh Bansal. The money

Guru Nanak Parkash Sikh Temple Bristol

This beautiful temple is situated on 8, St Marks road. It is surrounded from all sides by Sikh community and was purchased in 1958 for £ 800. The funds were raised from the local Sikh community. The place was previously a dwelling house and needed a lot of alterations.



Gurudwara Guru Nanak Parkash Sikh Temple Coventry



Guru Arjun Dev Gurudwara Derby

Gurudwara Guru Nanak Parkash Sikh Temple Coventry

This Gurudwara is situated on Harnall Lane west. The land for the present Gurudwara was purchased in 1965 for £ 2,000 and the foundation stone was laid on the Martyrdom day of Guru Arjun Dev Jee. The building was completed the following year on the same day. According to the constitution the election takes place after every three years. The management of the Sikh temple is one of the best in U. K, because there are hardly any changes in the committee and the members are elected unanimously. The school employs six part time teachers. The working committee is a under S, Sohan Singh president, Gaini Sawarn Singh vice president. S. Kewal Singh Bains G. Secretary and S. Sucha Singh Treasurer. S. Dharam Singh, S. Mohinder Singh Sajjan, S. Duman Singh S. Jhalman Singh, S. Sardul Singh Atwal and Balu Singh Mangt are the other members.

Guru Arjun Dev Gurudwara Derby

This beautiful Gurudwara is situated on 49-51 Shaftsbury Street. Two houses were bought in 1967 for the conversion of Gurudwara. A handsome amount was spent to do lot of alterations to make the place to suit the needs of the community. The temple also pays the expenses of some teams of local Sikhs youths who go out to compete in various sports. The elec-

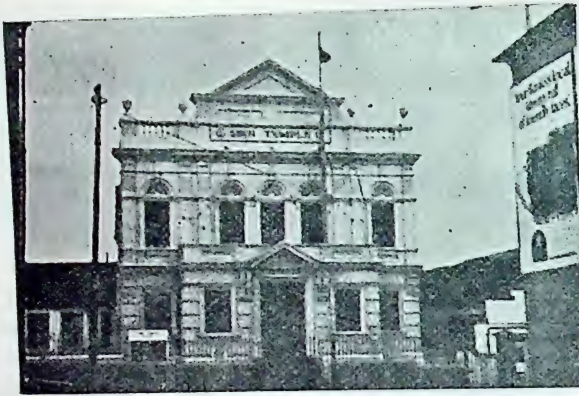
tion of the executive committee takes place once in two years. S. Gurcharan Singh is president and S. Gurdev Singh is the G. Secretary.

Guru Kalgi Dhar Gurudwara Sikh Temple Doncaster

This Gurudwara Sahib is situated on 73, st James street water dale. In 1956 S. Kulwant Singh donated his house at 28 cemetery road to the Sikh community for turning in to Gurudwara. There was some loan on this house which present committee repaid. But the present place was purchased in 1969. The Gurudwara has a programme to teach Panjabi to children. The committee is elected every year.



Guru Kalgi Dhar Gurudwara Sikh Temple Doncaster



Guru Nanak Singh Sabha Sikh Temple W. Midlands

Guru Nanak Singh Sabha Sikh Temple W. Midlands

This beautiful Gurudwara is situated on 118, Wellington road dudly. The building previously an old church was purchased around christmas 1970. Funds were raised through contributions and some help came from smethwick Sikh temple. There are seven trustees, They are S. Puran Singh Sub puran Singh, S. Lal Singh, S. Sardar Singh, S. Vikram Singh, S. Kartar Singh and S. Surjeet Singh Sandhu. The temple runs Panjabi school S. Nirbhail Singh Dhillon president, S. Gurmail Singh Vice president, S. Ekam Singh G. Secretary, S. Avtar Singh Assistant Secretary, S. Mohan Singh Cashier.

Guru Nanak Gurudwaras Sikh Temple Edinburgh

This important Sikh Gurudwara is situated on the top floor of the flat which was purchased in 1971. S. Har-nam Singh was the person who did the most of the



Guru Nanak Gurudwara Sikh Temple Edinburgh

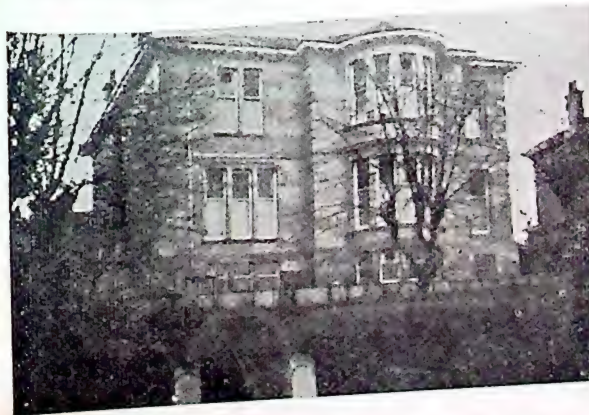
work in acquiring this place. This place belonged to one S. Ghulu Singh who donated that to the Sikh community, The management committee has purchased a Church to shift the said Gurudwara.



Nanak Durbar Sikh Temple Gravesend Kent

Nanak Durbar Sikh Temple Gravesend Kent

After 1970 the new place of Gurudwara was purchased raising funds by house to house collection. The hall of the Gurudwara is very big more then two hundreds men and women can dine in one sitting. S. Charan Singh services to Sikh temple are remarkable. He donated a whole year's wages to the temple. Punjabi school is also being run by the committee. In the field of sport, a tournament is organised every year.



Singh Sabha Temple Glasgow Scotland

Singh Sabha Temple Glasgow Scotland

This Sikh temple is situated on 32, street Andrews drive

and this is a very popular green area. It was purchased for sum of £ 10,000. Some conversions were done to make the place suitable as a Sikh temple. It has a fairly large area to be used as a carpark. S. Puran Singh Pal was the first President.

Sikh Temple Glasgow

This beautiful Gurudwara is situated on 163 Nithsdale Road. In a beautiful residential area of Glasgow was purchased for a sum of £ 1,700. A big dining hall and a fairly large sized kitchen have been added to the existing building just recently at a cost of about £ 6,000. The major donors are Istri Sat Sang £ 204. Messers Argyde Ltd. £ 125, S. Jora Sing £ 125, B.K. trading co £ 101, S. Mohinder Singh £ 101 S.B. Kohli fi 101, S. Jang Singh Muker £ 101. The weekly gathering is large in numbers. There is a Punjabi school teaching about two hundred children. The Gurudwara committee has a women members also.

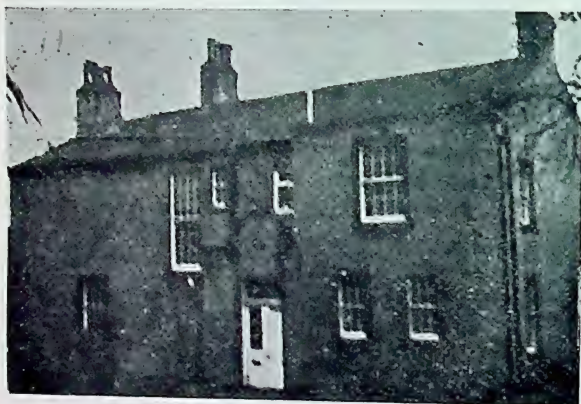


Sikh Temple Glasgow

Ram Garhia and Rajput Gurudwara Hithcin, Herts

This Gurudwara is situated on Bearton Ave Hitchin, Herts. It was established in 1970. It is said in 969 a Rajput and Ramgarhia Gurudwara society was formed. Very recently about £9,000 have been spent on extension especially a dining hall and a kitchen and other decorative work. There is a nice arrangement for teaching

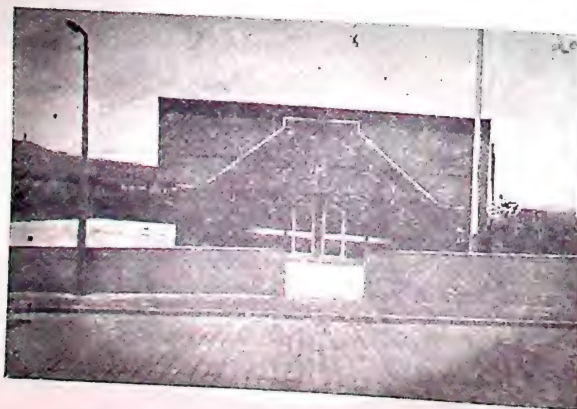
Punjabi. The four trustees are Giani Sajjan Singh Roopra Jagtar Sihgh S. Ajit Singh Chauhan and S. Mehar Singh Parhar.



Ram Garhia and Rajput Gurudwara Hitchin, Herts

Siri Guru Singh Sabha Sikh Temple Hudders field w. yorks

The first temple was purchased in 1962 for £ 1,500 at 43 Bath street, It was a big house which was converted to suit the needs of Sikh temple. The present place was purchased in 1975 for £ 13,000. A full central heating system has been installed. After all the conversions and renovation the committee is running a Punjabi school. The trustees are S.Chanan Singh, S.Sarwan Singh Purewal, S. Hukam Singh S. Sardara Singh Lalli and S, Ajit Singh Fauji.



Siri Guru Nanak Sikh Sangat Sikh Temple
Hudders field York

Shri Guru Nanak Sikh Sangat Sikh Temple Hudders Field York

The plot for this beautiful Sikh Gurudwaza was purchased in February 1973 for £ 6,500 and committee was then formed to look in to the building side of new temple. S. Ujjagar Singh was made President. This is a really beautiful temple. The two storey temple contains ground floor office, conference room, dining hall kitchen an toilets. The building and furnishing have costed well over seventy thousands pounds out of which 42, 041 pounds were paid cash and rest of the money was raised through a bank loan to be paid in ten years. Most of the Muslims, Hindus, west Indians and English people have also contributed. The temple is used for religious services, social functions and other community meetings. The old S.kh temple building is being used as a school for teaching Punjabi and giving lectures on Sikhism to children and adults. The Sikh community in Hudders field eventually wants a khalsa high school where Sikh children will be able to get religious instructions in Punjabi along with normal schooling. S. Bakshish Singh Bhullar is a President and S. Karnail Singh is a G. Secretary.



Sikh Temple Leamington and Warwick, Warwick Shire

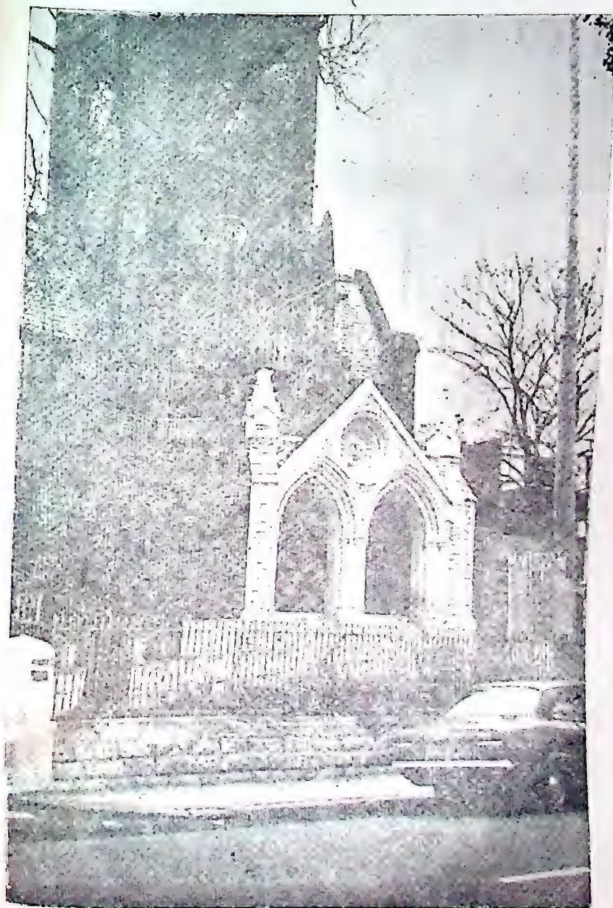
Sikh Temple Leamington and Warwick, Warwick Shire

This beautiful Gurudwara Sahib fall on 78, new street. The place was purchased in 1966 for 6,500 pounds. This building was unfortunately burnt down by fire in 1974. To have a place for regular congregation the present

place was purchased for 13,000 Pounds in the same year. This negotiation dealt by S. Nirmal Singh Sandhu, S. Beant Singh Viridi S. Sansar Singh Poonian and S. Parmjit Singh. The election of committee takes place every year. Granthi is Narinjan Singh.

The Sikh Temple Leeds W. Yorks

First effort to establish a place for worship was made in 1958 and management committee was formed to under take this unique responsibility. In 1959 a house was purchased which was converted in to Sikh temple, but 1962 the present premises were purchased. This was a Church previously, Some of the money came from donations and the rest came from the sale of old building. A great deal of sweat and money was poured to restore the place to a reasonable shape. The number of sikhs has kept growing and it is estimated that at present there are about five thousands living in Leeds. The temple is a registered charity. Weddings of the Sikh people are solemnised at the Sikh temple. Trustees are S. Gurbax Singh Rai, B Singh Virdee, S.B. Tehal Singh and S. Sakhar Singh Phul. The Sikh temple runs Punjabi school, Gainsi Kham Singh Funn is religious preacher and gives religious education and S. Sadhu Singh Bhandari is care taker.



The Sikh Temple Leeds W Yorks

Ramgarhia Board Sikh Temple 51, Maynell Road, Leicester

This is a beautiful Sikh temple in U. K. The building was purchased in 1972 for 27,000 pounds. Some of the funds were raised through donations by the local Sikh community and rest of the money was raised from the bank loan. About 6,000 pounds were spent to make the building worth using as a Sikh temple. The trustees are S. Sawarn Singh, S. Balwant Singh Sehmi, S. Harbhajan Singh Syam, S. Pritam Singh Gill and S. Atma Singh Roopra. The Gurudwara committee arranges Guru Nanak sports festival every year, The temple runs a Punjabi teaching class on every saturday evening. The temple has a library also.



Ramgarhia Board Sikh Temple 51,
Maynell Road, Leicester



Guru Nanak Gurudwara Sikh Temple 5,
New Walk Leicester

Guru Nanak Gurudwara Sikh Temple 5, New Walk Leicester

The building of Holly cross school was purchased by the Guru Nanak Gurudwara committee for £ 9,500. The money was raised through contributions by the local Sikhs, every committee member donated £ 101, President Siri Gurbax Rai and G. Secretary S. Ranjit Singh Mahil donated £ 151 each, Siri Sant Ram Dasur donated £ 325 and Bakshish Singh Atwal donated £ 300. The opening ceremony was performed by the then high Commissioner of India. The temple runs a Punjabi school and there are two full time Granthis. The election takes place after every two years.

Ramgarhia Sabha Sikh Temple Oswald Road, South Hall

The place for this beautiful Gurudwara was purchased in 1951. All the funds to purchase the property and to carry on repair work came from the local Sikhs. The temple is surrounded by Sikh community from all sides and that is why there is always large numbers of people who want to say their prayers. The temple is open every day for morning and evening prayers. The temple runs a Punjabi school. Children are also taught to read Holy book.



Ramgarhia Sabha Sikh Temple
Oswald Road, South Hall

Siri Guru Singh Sabha Sikh Temple South Hall Middx

The Sikh cultural society purchased a house in 1962 and it became the first Sikh temple in south hall. First President was S. Attar Singh, As the population of the Sikh immigrants increased the necessity of a bigger place was felt immediately. Hence a place in the green was purchased in 1965. This too proved inadequate to cope with the growing number of the Sikhs. In 1966, the Sikh cultural society became Singh Sabha under the Presidentship of S. Gurbachan Singh Gill a well known bussiness man and the present building was purchased in 1967 for £ 26,000. The following became Trustees to the temple. S. Mohan Singh, S. Gurcharn Singh Gill, S. Surjit Singh Bilga, S. Amrik Singh Chadda, S. Pritam Singh Barora, S. Pritam Singh Sanagha, S. Mangal Singh, S. Attar Singh Banga S. Gurdail Singh Banga, S. Karam Singh Keila, S. Balwant Singh Gill.

Every Friday an Akand path is started which finishes on sunday. Weekly Diwan is held on sunday and it carries on all day. Food is served all day from Friday to till sunday. A Punjabi school is also look after by the management committee. S. Mukand Singh is a full time Manager for the Gurudwara.



Siri Guru Singh Sabha Sikh Temple
South Hall Middx



Ramgarhia Sikh Gurudwara Navilla Road London

Ramgarhia Sikh Gurudwara Navilla Road London

This temple was purchased for £ 7,000 and it was a cash deal. S. Gurbachan Singh who is caretaker of of the Gurudwara Sahib also donated more then two hundred pounds for the building. The property is registered on the name of S. Gurdail Singh Riyat its first President. Punjabi school is run on every Thurs day. The election takes place on every Baisakhi day. Gaini Pritam Singh is full time Granthi.

The Central Gurudwara Queens dale Road London

This beautiful Gurudwara fall on Queens dale Road. The total cost so far towards building and furnishing



The Central Gurudwara Queens Dale
Road London

etc. is roughly £ 100000. The main donors for the fund for this new building are S. Gurbachan Singh Gill, S. Sajjan Singh Garewal, S. Gurbachan Singh Sohal, S. Swarn Singh, S. N. Garewal who donated one thousand pounds each. The land and this premises was purchased in July 1964 for £ 25,000. The old building got burnt down with fire so the new building was built on that place. The kitchen and dining place is on the lower ground floor. The main hall where the weekly Diwan takes place is on the ground floor.

Khalsa Jatha who built this beautiful temple is one of the oldest institution in United Kingdom. It was formed in the year 1908. The management is remarkable. There are two Granthis to look after the Gurudwara Sahib.

the "Save the Turban" committee. S. Nirmal Singh Bharj is a President and Mrs Ranjit Kaur Garewal is the G. Secretary of the Gurudwara.



Sikh Temple Dashmesh Darbar Dasmesh Hall Manor Park London

This is another beautiful Gurudwara situated on 97. A Roselerey Ave. The Dashmesh Du,bar came in to being in the first quarter of 1969. The founding members include S.M.S. Cheema, S. Kartar Singh Sanghera, S. Gurdail Singh Panesar, S. Jagir Singh Samra, S. Mehar Singh Manku, S. Davinder Singh Sarkaria, S. Nirmal Singh S. Gurdail Singh Bal, S. Dilbag Singh Mahil, S. Pritam Singh and S. Narinjan Singh. In 1972 this building was purchd. "Tne committee runs a Punjabi school too and there are two permanent teachers. To promote the interest of youngsters towards sport the committee has sponsored a hockey team which includes players from other faiths as well. The Gurudwara has actively participated in the other movements concerning Sikhism. It has made a sound representation in



Sikh Temple Deshmash Darbar Dasmesh Hall
Manor Park London

Ramgarhia Sikh Temple Woolwich London

Ramgarhia Sikh Temple Woolwich London

This most beautiful building was purchased in 1971 for £ 12,000. It was a free mason lodge. During the second world war it was badly damaged and was taken over later on by the working men's club. When it came in to the hands of Sikh community it was in such a mess that they did not know where to start from first. It is estimated that about £ 40,000 have been spent on repairs and renovations along and this excludes the free work such as brick work and carpentry work done by the enthusiastic Sikhs. All the money came from contributions from the local Sikhs. S. Harbans Singh Viridi did a remarkable work to establish the temple.

The temple runs a Punjabi teaching class for the benefit of the children and also English class for the aged people who want to enhance their knowledge in that language. The noble trustees are S. Harbans Singh Virdhi S. Amar Singh Bhabra, S. Gurdev Singh Riyat and S. Gurmail Singh Bhambra. The temple has a library with all sorts of books on Sikh religion.



Siri Guru Gobind Singh Sikh Temple Manchester



Gurudwara Sikh Sangat Gambell Road London

Gurudwara Sikh Sangat Gambell Road London

This temple is considered as one of the oldest ones and was purchased in 1958 for £, 1,000. For temple who negotiated the purchase were Santokh Singh Nirpakh, S. Gain Singh and S. Jaswant Singh. Trustees are Dr. Kartar Singh S. Buta Singh S. Bachitar Singh and S. Santokh Singh. S. Makhan Singh Margind was Chiefwhip. S. Surinder Singh is full time Granthi.

Siri Guru Gobind Singh Sikh Temple Manchester

The first temple was on 310 upper Brook street and it functioned as such from 1971 to 1974. The present place was purchased for £ 7,500 cash. The conversion, repairs and renovation costs were about £ 14,000. The funds were raised through contributions by the local Sikh community. The committee who negotiated the deal had Gurbachan Singh its President with Ajaib Singh G. Secretry and Joginder Singh Cashier. S. Mela Singh, S. Ajaib Singh S. Parkash Singh, S. Sawarn Singh were made Trustees.

Sikh Temple Middles Brough

The first place of worship in middles brough was No. 6 Milton street. It was originally the property of S. Natha Singh who sold it to the Sikh community in 1965 for a nominal price. In 1971 when the city corporation required that place for demolition the community purchased the present place for £ 3,500 city co-operation paid about £ 700 for the Milton road place and the rest of the money came through contributions from local Sikhs. The present place was originally a house. The committee has to spent about £ 2,000 more to make the place useful for the purpose. The deed was registered on the name of S. Natha Singh S. Karnail Singh and S. Munsha Singh



Sikh Temple Middles Brough

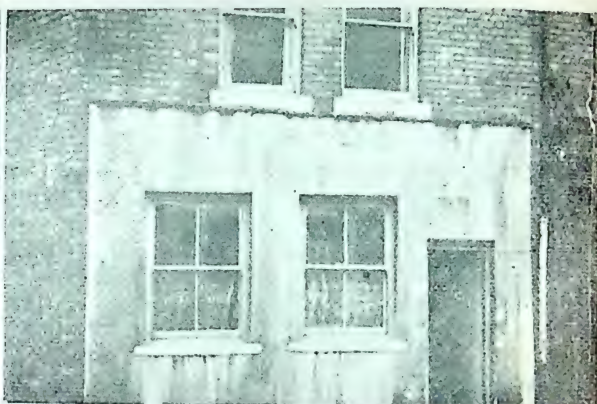


Sikh Temple Gurudwara 26 Nottingham Road Nottingham

In 1961 a big hall previously used as a garage was purchased free hold for £3,200 by Sikh community and was later converted to make Wilford Grove Sikh temple. In 1965 the present place was purchased for £7000. It was a detached house, residence of a Vicar. It was Nand Singh Dosanj who negotiated the deal with the help of S. Nazar Singh Johal, S. Kartar Singh Soar, S. Ajit Singh. About 40,000 pounds are being invested for extension programmes. The name of noble trustees are S. Narinjan Singh Johal, S. Gurdas Singh S. Munsha Singh and S. Kartar Singh Soar. There are about 40 more trustees who have donated above two hundred pounds each. S. Nazar Singh Johal donated 3,000 pounds. The temple also runs a Punjabi school. The temple has a library of all type of books on Sikh religion and culture. This committee is one of the best committee in the united Kingdom.

Singh Sabha Sikh Temple 50 Leeshill Street Nottingham

Under the Presidentship of Mr. Wazir Singh this place was purchased for £1000. Shiri Joginder Singh and Rajinder Singh also helped the President. The funds were collected from the local Sikhs who contributed generously. This place has come in to demolition area and the committee is alert about the situation. Sh.

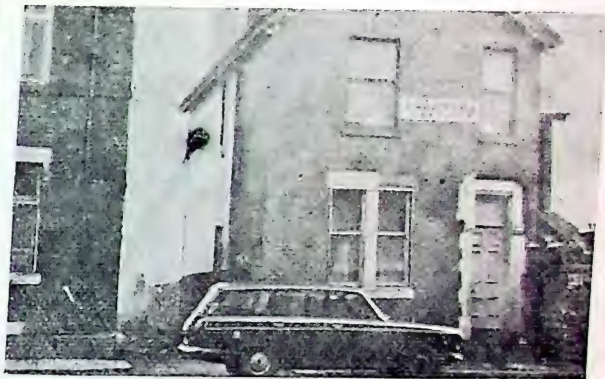
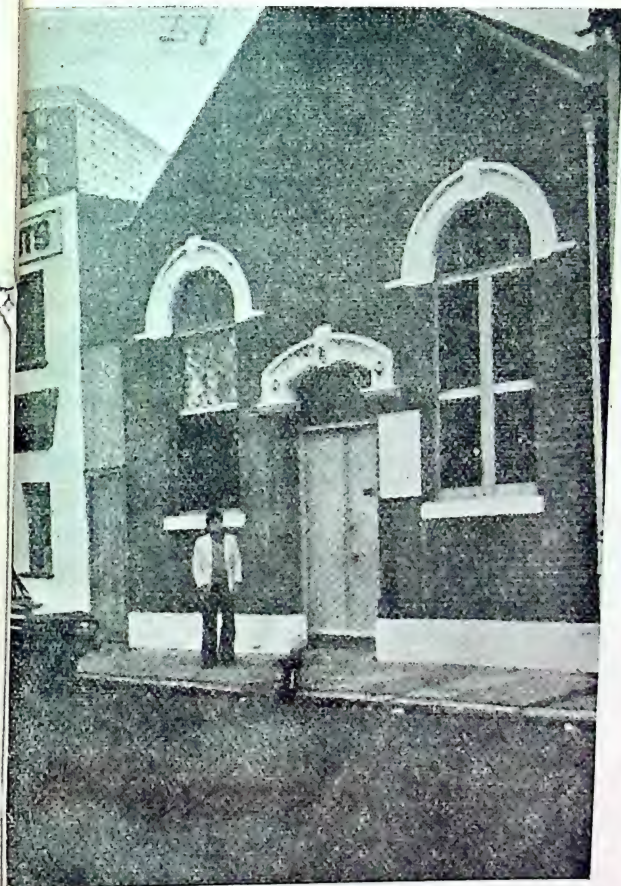


Wazir Singh is the hub of whole organisation. Election of the committee takes place on every Baisakhi.

Sikh Temple 186 Cromwell Road, Peterborough

On Sunday November 24th 1974 Peterborough's Sikh temple was opened. The temple was formerly a dwelling house donated to the Sikh community by Mr. Randhir Singh Wahiwalla, a local business man. This temple is registered for marriages. First marriage was conducted in April 1975. The upper room of the temple is used as a temple whilst and the ground floor rooms are used as a meeting place and as a classroom for the children. Balwinder Singh is a whole time Granthi. The election of the Gurudwara committee held every year.





Sikh Temple cumberland Road Reading

This Gurudwara was previously by a Methodist Church and was purchased in December 1974 for 26,500 pounds. About one thousand more were spent on central heating and decoration. The funds were raised as donations from the Sikh community. The chief donor was Smethwick Sikh temple who donated £ 296. The trustees are S. Kartar Singh, S. Joginder Singh Brar, S. Swarn Singh cheema, S. Balbinder Singh S. Harbans Singh Gill, S. Narinjan Singh Sandhu. No blood relation of the trustees can be elected as a committee member.

Guru Nanaksar Sikh Temple 5, Margate Road, Portsmouth

The First Sikh temple in Portsmouth was established in 1965. But the place was demolished in 1969 by the corporation. The present place was purchased in 1971 for £ 2,700. Nearly £ 1000 has been spent on carpeting and furnishing. Comm tee is very nice, the trustees are S. Harbans Singh Bhai, S. Shangar Singh, S. Kirpal Singh and S. Gurbax Singh Bhakur.

One good feature of Sikh community in Portsmouth is that not only all the elder members of the community but also the younger generation keeps uncut hair and tie their turbans

The Medway Towns Gurudwara Sabha Rochester, Kent

In 1965,* an organisation called Medway Towns Gurudwara Sabha was formed by the Sikh immigrants who had settled in Medway town. The main aim was to promote the religious and social beliefs. The chairman of the organisation was the late S. Bhagat Singh. The religious and social functions and all performed in rented place like Church halls etc. This continued until 1973. When the present place was purchased for £ 13000. The opening ceremony was performed in November 1973. The community Relation Council of



that area also have their meetings in the temple hall. All the money was raised through contributions. The weekly Diwan is held on every Sunday

Guru Nanak Sikh Temple South Humberside

This place which was a residence previously was purchased in 1973 for £ 5,600. Some money was paid in cash and rest of the money was raised through a building society loan. Cash money was donated by the local Sikhs. S. Dharam Singh Mann, S. Kabul Singh Sandhu, and S. Inder Singh Mann all donated £101 each. Weekly Diwan is held every Sunday. The total population in the town is approximately 150. The election of the executive committee takes place after every two years.



Guru Nanak Gurudwara High Street Smethwick West Midlands,

This beautiful building was purchased in 1962 for £11,000. Lot of money was spent on conversions before the place became worth using as a Sikh temple. The building was entrusted in the names of S. Buta Singh Samra, S. Kewal Singh Kang, S. Joginder Singh Bahya Pundit Shukla and S. Khar Singh Cheema.

The Sikh population increased in such numbers during the course of time that it was decided that a separate building should be purchased to start a Punjabi teaching school. In 1967 at the price of £ 10,000 a separate place was purchased. Now the school is running very well. There are about 500 children and five teachers.

The temple also hires other school building from the education authority to make arrangements for at least 1600 children to be taught under the guidance of about 20 teachers. Altogether about £ 12,500 are spent every year for promoting Punjabi language. The temple sponsors Sikh youths to take parts in games. To commemorate the memory of Udham Singh a Sikh Martyr, a tournament is held every year. Shaheed Udham Singh was hanged in London for shooting dead one Micheal O' Dwyer a former Secretary of Punjab state. Mr. O' Dwyer was thought to be partly responsible for the massacre of Jallianwala Bag Amritsar in 1919. The temple spent about £ 1,500 every year on this occasion. Gaini Kartar Singh Jee is a full time Granthi. The election of committee takes place after every two years] The temple has a very big library.

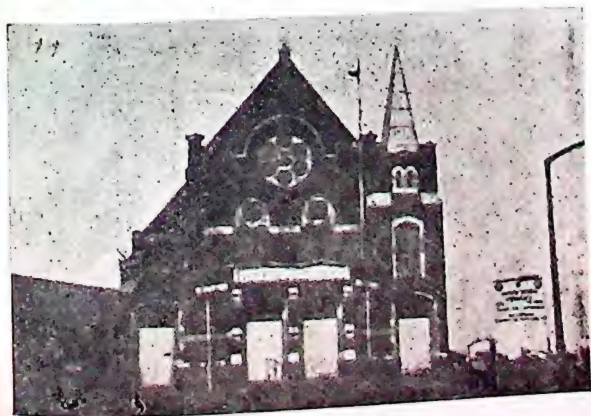
Siri Guru Nanak Gurudwara 130 North Umber land Road, Southampton

The temple is situated in a very thickly populated area. One of the other two temple in the town is also at stone's throw distance. The ground floor hall is used as a place for worship while the first floor is used for conference and dining hall. The temple runs Punjabi teaching school also. Gurburbs are celebrated with great pump and show.



Guru Nanak Sar 3, Peter borough Road Southampton

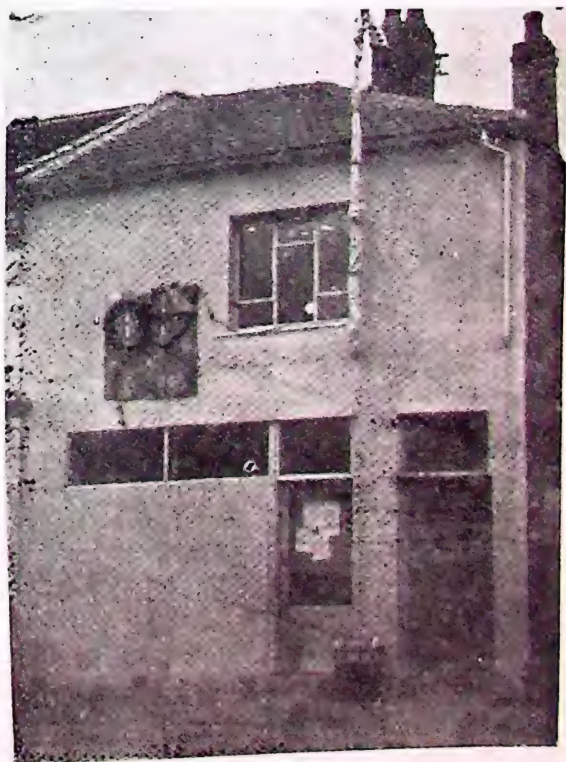
The beautiful building was purchased to convert it in to Gurudwara in 1970 for £ 10,000. The funds were raised both as contribution and interest free loans from the local Sikhs. Some £ 5,000 more were spent on carpeting, heating and other alternations. On the



alternations and other improvements the name of S. Piara Singh Lakhpuri and S. Harnam Singh Dalewal are worth mentioning. They provided free services. The trustees are S. Piara Singh Lakhpuri, S. Harnam Singh Da'awal, S. Gurmej Singh, Shri Surinder Pal sud. There is a very nice Punjabi school, which is being looked after by Mrs Anup Kaur who came here in 1975.

Siri Guru Tegh Bahadur Sikh Temple 8, Clovellp Road, Southampton

This temple was purchased in 1965 for a price of £ 2,500. It was an electrical goods shop. Lot of alternations were done to make it suitable place to be used as a Sikh temple. The conversions and alternations alone costed more than £ 4,000. All the money was raised from local Sikhs. Weekly Diwan is held on every sunday. Gurburbs are celebrated on actual day, The election of committhe takes place. The condidates give their names, which are noted on a pieces of paper and the papers are folded. The are mixed and put infront of the Holy book. The first one picked is president and so on. The arrangement of this Gurudwara Sahib is very nice.





Siri Guru Nanak Sar Gurudwara, Ti The Barn Road Stafford, West Midlands

This place was originally a Church. It was purchased in 1973 for £7,000. The funds were raised through the contributions by the local Sikhs who contributed fifty pounds each who worked. The rest of the money came from different Sikh temples, especially from Smethwick Walsal and Wolverhampton. The first president of this Sikh temple was Bibi Iqbal Kaur. The Sikh population in the town is about 100 person, the temple is open only on Sangrand day. The trustees are S. Sohan Singh Gill who is also a founder member S. Sadhu Singh Gill, S. Pakhar Singh and S. Ajit Singh Dillon.



Sikh Temple Black well Row, cobridge, stoke on Trent

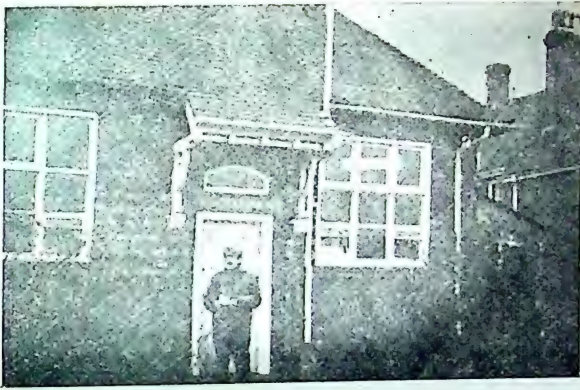
A house was purchased in 1962 for £300 and was converted to meet the needs of Sikh Gurudwara. The Sikh community in this town is not very large. The committee is elected every year on Guru Nanak's Birth

day. Under the constitution of the Gurudwara if any insolvable dispute arises amongst the committee or any thing else happens due to which it becomes impossible to run the place as a Gurudwara then every thing automatically will belong to the Sharomni prarbandhak committee Amr'tsar.



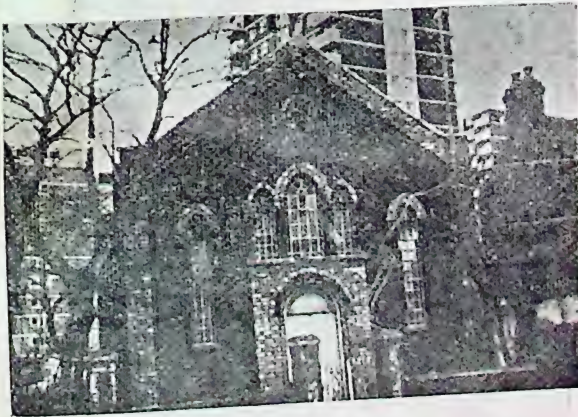
Sikh Temple North Street Swindon

A Army hall was purchased in 1972 for £5,000 and about six thousands pounds more were spent on conversions, changing the roofs and extending a dining hall and kitchen. Most of the funds were contributed by local Sikh community. The first committee has S. Santokh Singh Gill as its President. Week'y Diwan on every sunday morning is held. The election of the committee takes place after every two years.



Guru Nanak Sikh Temple Park Road, Hadley, Telford Salop

Guru Nanak Sat Sang committee was formed on 25th March 1961, and started arranging Diwan on every Sunday. The place was rented and was called old Folk centre Hadley. These arrangements continued till 1973 when the present place was purchased for £7,500. The committee had £3,000 of its own through contributions. Some money came as a help from other temples. The trustees are S. Nahar Singh Garewal, S. Mohinder Singh Bansi. The temple also runs a Punjabi school. The Sikh population in this town is approximately 200. The temple has a small library. Caretaker is S. Jag' Singh Sekhon.



Nana sar Sikh Temple 4 Darlaston Road, Pleck Walsall

This beautiful place was acquired on 7th February, 1965 on lease from the local Council. The original lease

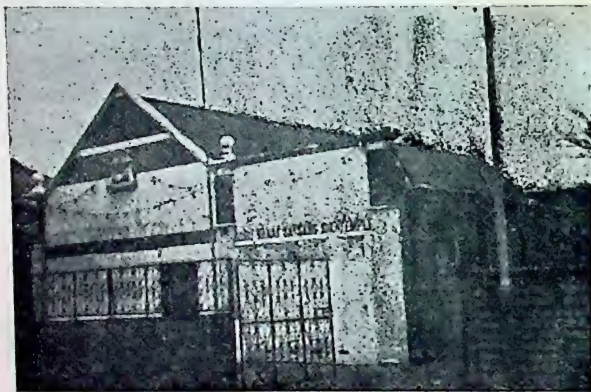
was for five years, which was further extended to another five years. The place was used as a Sunday school. The Council has allowed the community a further lease till the place is pulled down. Later on committee purchased a building plot on Wellington Street for six thousand pounds. The chief organiser was S. Jeewan Singh. S. Amar Singh 'Taya Ji' did outstanding job in making the Gurudwara more beautiful. The Gurudwara is running a school to teach Punjabi and about 150 children take part in it. Weekly Diwan takes place on every Sunday. A. S. Mangat, chain Singh Chain, Piara Singh, Dr. R.S. Thand and Dr. Annand have been a great help in running the temple. There is a library also

Guru Nanak Sikh Temple west Bromwich Street Walsall, W. Midlands

This beautiful Gurudwara stands in Bromwich Street of West Midlands. This building was purchased in 1963 for £2,150 by the Sikh community. A lot of alterations were done before the place was brought to use as a Sikh temple. All the money was raised through contributions from the local Sikh community. Later on the old building was pulled down and a new beautiful building was completed in 1970 at the cost of £18,000. The opening ceremony was performed in April 1971. Furniture and carpets cost another £5,000. The temple is running a Punjabi school. A music school is also run under the



instructions of S. Gurdail Singh Rasiya. The temple has a Sikh library of books connected with Sikh religion and culture. The election of the committee is not directed but is chosen by a board of seven members, who are elected directly by the public.



Guru Nanak Satsang Sikh Temple 204, Cannock Road, Wolverhampton

This beautiful Gurudwara was purchased in 1967 for £ 8000. This building was a co-operative store. The opening ceremony was done on new year day in 1968. Half of the money was raised through donations and the other half was through a bank loan. S. Paira Singh Jandhu was the first President. A lot of money was spent on improving the building. The Gurudwara runs a Punjabi school. The Gurudwara also organises sports tournament every year.

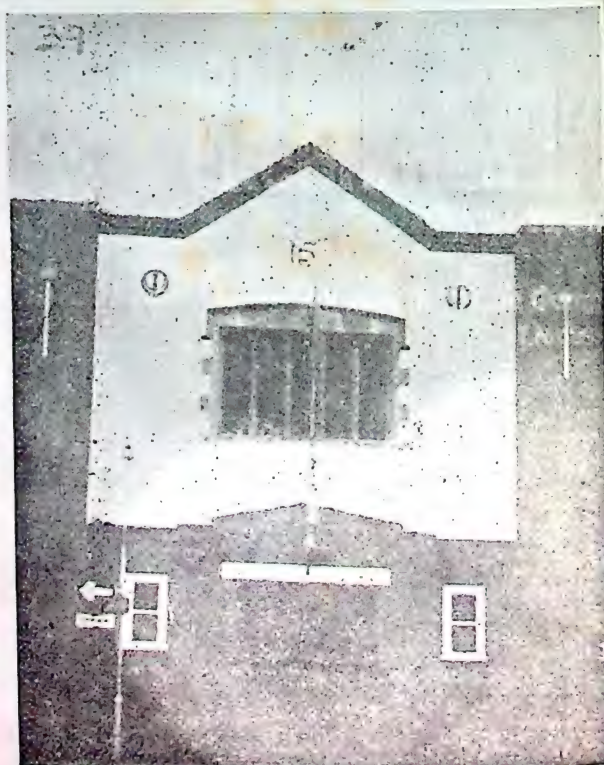
In side the Gurudwara there is an old type Ruge door and frame beautifully carved. It is said that the door originally was fixed at Noor Mahal Sarai. It was acquired by Mr. Balbir Singh Gill from Mr. Rodger of Art Gallery of wolverhampton. It is belived that the door was brought to England at the end of the nineteen century from an exhibition in India and was with the art Gallery since 1901. The door is one of the finest example of Indian craftsmanship of the seven century. The election takes place after every two years S. Lal Singh is caretaker.

Guru Nanak Sikh Temple Vernon Street Woler Hampton

The local Sikh community purchased a Church in 1963 to convert in to Sikh Gurudwara for £ 6,500. The Chairman was Master Mohinder Singh, The deed is registered in the name of S. Malkiat Singh Mann, S. Tarlok Singh Hayer. S. Swarn Singh Chitti, S. Swarn Singh and S. Pakher Singh. The Gurudwara committee



running a Punjabi school and a big library. The Gurudwara organises a tournament every year. The election takes place after every two years. caretaker is S. Arjun Singh.



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GURUDWARA SIRI GURU NANAK SATSANG SABHA SINGAPORE

